Universal Love.

In which a Visitation floweth through the Creation, that all people may be informed into the Truth, and in their several places come to walk in the Truth, and live in the Truth, to be a good savour unto God, and honour God.

1. *To Parents of Children.*
2. *To Masters and Dames of Families.*
3. *To Servants in their places.*
4. *To Aged People.*
5. *To such as live a single life.*
6. *To young People.*
7. *To Children.*
8. *To such as are in outward Government.*
9. *To Ministers of Parishes, so called.*
10. *To such as practise in the Nations Law.*
11. *To such as trade in Weights and Measures.*
12. *To such as buy and sell in Markets or in any other places.*

With a *General Exhortation.*

Also something concerning *Faith*, and *Hope* and *Love*, and the *Word*, and *Mans restless part*, and the *Election*, and a *particular Place of bondage opened.*

That all may come to the Light of the Lord Jesus Christ, and to his Life and Power, and Wisdom; through which all people may love one another, and be at peace one amongst another, and deal justly one with another upon all occasions; that Justice and Mercy, and Equity, Sobriety, Moderation, Chastity, Temperance, Righteousness, Holiness, Peace, and Love, may have a free, and an universal course, and the Creation may be set at liberty, which yet travelleth in pain, and bears the burthen of all disorder.

William Smith.

The Second Edition.

Printed in the Year 1668.

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This is extremely rare

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BRITISH MUSEUM

An

An Epistle dedicated to the Measure of Light and Life in all People.

THis Book is dedicated unto the most noble, and honourable, and worthy of all things, the Principle of God in every man, knowing that it is the most excellent in vertue, and that from the beginning it hath loved the best things, and delighted in the plain simple path of Truth, and hath not at any time cunningly devised inventions; it hath ever been vertuous in goodness, and a true Lover of such as hath loved uprightness; it hath ever despised vice and vanity, and never could joyn with any evil thing; it hath ever been of an humble meek nature, and tender in compassion to all people; it hath ever been of a peaceable disposition and condescending to the lowest state; it hath alwayes loved the good, and delighted in the best things, and in innocency and simplicity the most perfect, and in

wisdom the most excellent, and it is most renownable in glory, and full of all riches and treasures, the graces and excellency of its vertue and beauty, doth far excel the praise of men. And unto this principle alone, is this Book dedicated, as being unto me the most lovely, renownable, and for ever honorable; for it is that unto me which is the chiefest good, and it doth communicate from it self, the riches of it self, and that to the glory and honour of its own power and wisdom over all; and the matter which in this Book is contained, being received and accepted by it, I shall rejoyce in my labor, however men distinct from it, may esteem it, for it is not the praise of men that I seek, howbeit I am moved to labour in the work of the Lord; but I desire to be manifest to every mans Conscience in the sight of God, and to be approved by his pure eye that seeth secrets; and let all glory, and honour, and praise, and renown, be given unto him alone, for ever and ever: and unto the measure of himself in every man, I commend this Book in all humility, reverence and fear.

W. S.

To the READER.

Reader,

WHen thou setteſt thine eye to read this Book, ſet the fear of God before it, and be not ſo haſty to read, as diligent to underſtand; for there is much communicated, and from the life of God publiſhed, that is not read in that from which it is given forth, but run over with a haſty mind out of Gods fear, through which the benefit that might be received is loſt, and the labour of thoſe that would do good, doth not become ſo effectual; for when people do not read with a ſound mind, they do not weigh the ſubſtance of the matter, nor do not prove their own preſent ſtates, but haſtily read without underſtanding, and then the matte

matter slips out of their minds, and the profit is lost, and the good intended is not reaped.

Therefore *Reader*, be thou careful, and first set Gods fear before thee, and read with that of God in thee; and consider through the several states, which in this Book is opened, and try where thou canst find thy own place, or unto which thou art neareſt; for thou mayst certainly know with that of God in thee, and with that thou mayst feel, when thou read'st thy own state; for the witness of God will find thee, and will come close to thee, when thy state is opened, and will manifest how it is with thee in thy place, and what order thou art in; and read with a single eye, and a simple mind, and then thou wilt profit: And do not charge the matter in this Book, to lye too much in duty, or to stand too much in outward things; for if thou read it diligently, thou mayst observe, that there is nothing pressed in duty, but what is required by the principle, unto which the duty ought to stand

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in all things; and though there be much which lye outward, yet the information reaches to the principle inward, unto which thou joyning, thou wilt know that all outward things that is not manifested from it, will be reproved by it, unto which reproof thou art to yeeld thy self in obedience; and by obeying the principle which reproves unrighteousness within, thou wilt find that all unrighteousness without must be denyed also, and that in obedience to the principle within; and thou may observe, that salvation is not published through any thing done, but by Jesus Christ alone; yet there must be obedience given unto him, before salvation be witnessed by him. So be sober and vigilant, and judge nothing rashly, but weigh things cooly, and the answer will be given unto Truths testimony, by that of God in thee; and whether thou wilt hear and obey, or neglect and contemn, yet the Truth will find a witness in thy Conscience, unto which this Book is commended; and if thou be careful, and keep

keep in Gods fear, and chuſe the good, then may thou find profit, and peace, and comfort to thy ſoul; and if it ſo come to paſs concerning thee, whoever thou art, I ſhall therein rejoyce.

W. S.

BRITISH 100077 MUSEUM

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Universal Love.

THe Wisdom that is pure from above hath the good order in it, and by its government the Creation standeth in its place and service, and all things come to be used and ordered in the fear of God, and in this wisdom people are fitly disposed, and are in a right capacity to order the Creation, and every one in their place doth yield a good savour unto God, for the wisdom from above is gentle, and peaceable, and easie to be entreated, full of mercy, and goodness, and truth; and this Wisdom being received, the mind is fitly disposed to order those things which are committed to trust and charge, and every one in their place comes to see their duty in their place, and how they are to answer God through those things which he commits unto them, and in their several places where he sets them, and comes to see the great weight that lies upon them, to perform with care and diligence such service as in their place God requires; and so the Wisdom from above doth order every man in his place, and he becomes a good savour in his place both to God and man, and through the Righteousness that proceeds from such a

man, the Lord God is glorified; and this is that which all people in their respective places are to mind, and in what thing they are called to serve the Lord, in that thing, and in that place to be carefull to answer God, and to honour God; and such who have children are in this thing very deeply concerned, for the charge upon them is exceeding great; and therefore they are to mind the just and holy principle of God in themselves, that they may receive the wisdom from above, and in that to nurture and bring up their children in the fear of the Lord; for how can Parent bring up their Children in the fear of God, when they walk not in the fear of God themselves? and how can they inform their children into that which is good, when they themselves live in that which is evil? and such Parents do usually teach their children to be vain; and to follow that which is evil; and so covetous parents teach their children covetousnes, for their own minds being in that thing, they press their children to the practise of it, and yet not under a shew of covetousnes, but under a shew of carefulness and providence, at which door the mind goeth forth into the world, and reaches it self to compass the wealth and riches of it, and such Parents give encouragement to their children in this place, and smile upon them with a cheerfull countenance;

and

and so the child runs in delighting, and with pleasure exerciseth it self in covetous practises, and strives after the earthly treasures to please its Parents, and the Parents account such children, careful children, and provident & witty, and the children are hereby tempted out of the path of honesty, and so run in cozening, and cheating, and defrauding for gain, and that is counted pollicy, and the Parents will smile upon their children, and in such things delight in them, as being witty, and so teaches them and instructs them into such practises; and how are children wronged in this place for want of good nurture in the fear of God! And when wealth and riches are heaped together, then the mind is lifted up in pride, and the Parents they exalt their children in haughtiness and pride, and then they must have things suitable to their outward condition; and so first teaches them to be covetous, and then to be proud, and poor children are lifted up in their minds at the beholding their costly apparel, and their gay cloathing, which by their Parents are provided, and for want of good nurture in this place they run out of Gods fear, and out of true order, and then their Parents train them up in such things as they look at to be sutable to their conditions, and so they put them to learn musick, and dancing, and singing, and

with ſuch like vain things poor children are wronged by their Parents, who ſhould keep them in good order, and in the fear of God; and how do Parents allow their children liberty to ſport and play and to be vain, and informs them into the expertneſſe of ſuch practiſes? and how are children exerciſed in vanity? and how do they ſpend ſuch dayes in vanity, which they pretend to be holy dayes? and doe not all ſuch dayes which they obſerve to be holy, end in prophaneſſe and vanity, and wickedneſſe? and are not children at liberty upon ſuch dayes to ſatisfie their vain minds in pleaſures, and in ſports, and run into headineſs, and wildneſs? and the reſt of dayes which they do not count holy, they turn their minds into covetouſneſs and deceit: And are theſe things commendable for Parents, or for children? or are theſe things like Chriſtians? and how are poor children, for want of good nurture in time, carried away into all manner of vanity, and ſo taken captive at the will of the Devil, who holds them faſt after he hath taken them, and ſo vanity becomes natural to children, who know no better from their childhood; and what a diſhonour is this to parents, who ſhould be grave, and wiſe, and ſober, and ſtayed, for them to encourage their children in ſuch things, and behold them in

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the practise of such things with delight ? such things do not become a Christian profession in no place, and to be sure it is not a Christians practise, for it is unsavoury to God, and grieves his spirit, and all that are guided by his spirit ; and it is a trouble to Christians to see vanity flow in as a natural streame, from generation to generation, and the mind of people to be so seated in it, as they study from time to time how to advance it, and to train up their children in it, for if children were not encouraged in vanity, and trained up in it when they are young, they would be more innocent, and simple, and stand more in the true order, for as they are children they are innocent and harmless, and a child, as it is a child, is more in the innocency, than it is all its life time after, except it come to the Spirit of God, by that to be regenerated ; and therefore it must needs be a great weight upon Parents in this case, for by training up their children in vanity, they draw upon themselves the childs iniquity, and by how much they do encourage their children in vanity, by so much the more do they wrong both themselves and their children : Therefore it is of concernment for all Parents of children to weigh the matter, and in time to consider it, for certainly the Lord is grieved with evil deeds,

and with the disorderly walking of all such as are out of his fear, and that Parents would be more mindfull of what they are intrusted with, and to order it in Gods fear and Wisdom, that all they have under their charge may be a good savour unto God, and bring honour to his Name; for if it be not so, all his gifts are abused, and his Name dishonored, and there the Creation is out of order.

Now all Parents must come to that of God in themselves, before they can instruct their children in the fear of God; they must come to the Light in their own Consciences, and in the Light behold their own present state, for being from the Light of Christ they cannot walk in Gods fear themselves, neither can they teach their children so; and is not that a grievous thing, when a whole Family is out of the fear of God, and both Parents and children exercised in vanity? and how doth wickedness flow like a flood from generation to generation, and one generation goeth and another cometh, and with every generation sin appeareth, and evil is practised, and grows from one to another in full strength, and this is the ground, because that children are not trained up in Gods fear, for if that was so, sin would dye, and in every generation it would grow weaker, and weaker, and in time

it would be rooted out, and the practise in it would cease, and it would not be had in remembrance.

Therefore all you Parents of children, mind the fear of God in your selves: and come to the Principle of God in your own Consciences, and yield your selves unto that, and obey it, and then you cannot see your children run into vanity, and suffer them to go unreproved, if you once hearken to the voice of God in you, and mind the Testimony of his witness in your Consciences, to know in your selves unto what reproof belongeth, and what the Lord alloweth, and so to answer the Lord in obedience, and come to know your selves changed, then you will be able to instruct your children in the same path, and cannot suffer them to run into vanity, much less to train them up in it; and so in the principle of God you will receive Wisdom from above, and know the nature of it, in which Wisdom is the pure order and good government; then you cannot let your children lye, and swear, and curse, and play, and riot, and be vain in pleasures, and games, your eye will be over them in Wisdom, and in the gentleness you will reprove them, and in meekness instruct them, and when they do go amiss you will feel grief come upon you

concerning them, and when you are grieved for them in that ſtate, then take heed you do not fall into paſſion, and anger, and wrath, and in that exerciſe your wills upon them, and uſe your hand in ſeverity towards them, but in wiſdom wait to be guided, that not any fault which comes to your knowledge may paſs unreproved, neither any fault be too ſeverely puniſhed, for they are both out of true order, and you may know that when you have exerciſed your hand upon them in paſſion that you are not free from trouble afterwards, when you come into coolneſs again you will be judged in your ſelves for your raſhneſſe, and then you will have trouble in your Conſcience, and there is no profit to your children by that hand, becauſe wiſdome doth not order it.

Therefore ye Parents, who would have your children to do will, and to be happy, wait to be ordered in wiſdom towards them, and keeping to the Light of the Lord, you will know both how to ſpare, and how to correct, and ſo with a meek and gentle ſpirit bring them into order, and bend them in their tenderneſs, before the bad part grow ſtubborn and be ſtrong, for in their tenderneſs it will be eaſie, and whilſt they are young and green the witneſs lies near them, and reproof ſoon reaches them, and

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if there be but an eye upon them in the wisdom of God, the witness will answer, and the bad will be presently judged in them, which growing into more strength, for want of timely order the darkness thickens over them, and then the witness lies at a farther distance, and that which at first might have been rebuked with a look, will not then be brought down with a blow; and here Parents both wrong themselves and their children for want of wisdom; for they give way to their children whilst they are young, and so lets up the bad part into strength, and when they come to behold things far amiss in their children then they would bend them, and cannot, and so lets up the bad nature over their own heads, and then beholds their children with mourning, which in wisdom might be timely prevented. And this is a great wrong both to Parents and children, and brings grief and sorrow upon them both: Therefore order is a sweet thing, when Parents have wisdom to govern their children, and to nurture them in the fear of God, and to keep them in duty and submission in the fear of God, then there is a good savour both in Parents and Children, and a comly order beheld in the wisdom, and to come into this comly order is a sweet savour; and to inform children to the Principle of God in them, and to teach them the fear of God,

and

and learn them to behave themselves modestly and soberly unto all people, this is good education, and also a good portion, and there is the good breeding, and the good manners, which is decent and orderly, and is an order approved of God; but to let them run at liberty, and bring them up in the fooliſh vain Cuſtoms, and teach them to obſerve Traditions, this is not orderly nor decent, though they be taught to obſerve all Cuſtoms, it is not good breeding, nor good manners, for thoſe things are come to paſs in the degeneration from the good, and to teach children to bow, and ſcrape, and to put off their Hats to reſpect perſons, this is not good breeding nor good manners, for good breeding and good manners is in the fear of God; but he that reſpects perſons commits ſin, and is out of the fear of God, and ſuch things are not approved of God, and that which he doth not approve, he doth condemn; and to teach children to obſerve Traditions in matter of Worſhip or otherwiſe, it is not good order, nor decent; to teach children a formal Worſhip, or a formal Prayer, or any formal practiſe accuſtomed by Tradition, and doth not proceed from a preſent manifeſtation of the Spirit of God, it is not good order, nor decent, for the Lord doth not allow of any traditional practiſe, which ſtands in form diſtinct from his Spirit, and what he doth not allow, he

doth

doth reprove. And therefore the matter is weighty upon Parents every way, to keep their children under nurture, and teach them the fear of the Lord whilst they are tender, and in all things to inform them to the principle of God in their Conscience, that with the Light of Christ they may be guided, and with the Light of Christ they may be taught, and by it ordered in all their wayes, and in all their doings; then would mercy and truth spring in children, and righteousness and holiness would naturally branch forth, and children would become a sweet savour in their Generation, and in their places would fear God, and honour God, which now grieves him, and vexes him with their ungodliness and unrighteousness, vanity and prfaneness.

And so all Parents, mind your places and your charge, that you may account to God with joy, and not with grief, and alwayes inform your children to the Light of Christ Jesus in their Conscience, the Light that shews both them and you, your thoughts, and words, and deeds, and reproves for all evil, which is the principle from which good order is brought forth; and be not hasty with your children in any matter, nor let not bitterness arise at any time against them, but in all meekness instruct them, and in wisdom watch over them, so you will know

when

when to rebuke and when to cherish, when to correct, and when to spare, and the Rod will then fall in its right place, and in minding the Lord God, and receiving his Wisdom, with that Wisdom order your children, so you will have comfort in them, and they will bless you in time to come: but if you suffer it to be otherwise, you will have grief enough in your own dayes, and in time to come your children cannot remember you with joy, and that is a sad state every way. Therefore walk in the fear of the Lord God, and love the Light of Christ with which you are enlightened, and in the Light you will receive Wisdom, in which Wisdom is decency and good order every way, and in every place; and this will be your peace, and your childrens happiness, and they will grow in Gods fear, and come up in his power, and so from Generation to Generation Righteousness will spring, and truth will spread abroad.

To Masters and Dames of Families.

RUle not in Lordship over such as are in place to serve you, but walk in wisdom to-towards them, and be tender over them in their places, that they may serve you with joy, and not with grief; and consider that God made of one blood all Nations, and such as have the lowest place distinguishable amongst men, if they walk in Gods fear, they are accepted of him; and you are not to exercise your selves in your own wills over them, though they be your servants, but are to order them in the wisdom of God, by which all things were made and created; in which wisdom you will see the use and service of all things which you have under your hands, and will see the Creation in its service in every place, and so come to know the end for which you have servants to serve you, and the service of that which you have to employ them in. And therefore let your care be to instruct your servants in the fear of God, for that is your right place as Masters and Dames, and keep them out of vanity, and in that let your care and diligence be manifested, for that is a good savour: And how do you wrong your servants and your selves

by

by giving way to their liberty in vanity, for that cauſeth them to run out of the fear of God, and thereby wrongs themſelves, and it cauſes your buſineſs to be neglected, which they ought to be carefull in; and when by their careleſneſs you ſee your buſineſs neglected, then your paſſion riſes againſt them, and it may be hard words and ſpeeches you may give them, and be full of fury and wrath, and thereby diſturbs your own peace, and this is a great wrong to your ſelves, Firſt, to have your buſineſs neglected, and Secondly, to have your peace diſturbed, which by your timely care in your places, might both be prevented; for did you but ſtand in Gods wiſdom, you would not let your ſervants run into vanity in any caſe, but keep them in obedience to your juſt commands, and in the fear of God to anſwer their places, and not ſuffer them to run into wildneſs, and ſports, and plays, and upon thoſe dayes in which they do not follow labour, to keep them in ſome good exerciſe in the fear of God, and in all things, and in every place, to inform them to the principle of God in them; that which reproves ſin in the Conſcience, that ſearcher which tryes the intents of the heart; this would bring them into ſtayedneſs, and ſoberneſs, and coolneſs, and keep them out of looſneſs and liberty at all times, and in every place, and when they were free from your labour, they would be exer-

ciſing themſelves in ſomething that is good and wholſom, and walk in the fear of God, and not run into madneſs, and ſports, and ſpend their time worſe in thoſe things, then if they were at labour: And what good doth the obſervation of thoſe dayes, when they are obſerved in vanity and madneſs, and folly? had not ſervants better be at their honeſt labour, than be at foot-ball, and cudghils, and dancing, and reveling, and drinking in Ale-houſes, and exerciſing themſelves in all manner of vanity? Do they keep that day holy to the Lord, that practiſe ſuch things? or do they not pollute it more then thoſe dayes in which they follow their true labour? And is not theſe things generally practiſed upon the firſt dayes, which is called *Sunday*, or *Sabbath-Day*, or *Lords-day*? and is not more ſin and vanity practiſed on that day, and that principally by ſervants and children, then all the ſix dayes beſides? except ſome day that is obſerved as a Holy-day, in which ordinary labour ceaſing, then vanity comes into agitation; and Maſters and Dames not eying their ſervants in wiſdom, and to keep them in ſome good exerciſe and practiſe, the minds of ſervants hunts after vanity, and they come together, and will ſay one to another, *Come, What muſt we go do to day?* And is not this a ſad ſtate, for a day to be obſerved as a *holy* day, and people knows not what

to

to do upon that day? and so not kowning the good, they run into evil, and brings forth wicked practises after their own ungodly lusts, and some pleases themselves with one thing, and some with another, and so runs headlong into vanity; and then if you have but a little needful business to be done, your servants are to seek, and then it may be you are angry & frets against them, and charges them with carelesness and negligence, in your business; which in it self is true, but are not you your selves the greatest faulters, who keeps them not in subjection, to do those things which are good, and to follow that which is honest in the sight of all men; and is not labour an honest and a just thing in the sight of all men? and is not vanity the contrary? for when people are in their honest labour, they are bold, and cares not who sees them, but when they are in vanity, there is a shame comes upon them when sober people beholds them, and sometimes they lurk into secret places to be out of sight when they practise vanity. And doth not the observing such dayes after such a manner, do more hurt than good every way? is not both Masters and Servants wronged in the end of it, and the Creation burdened with it, and Gods Spirit grieved?

But some may say, *If Servants have no liberty they would be discouraged and cast down, and their*

slavery

ſlavery would be great, if they were alwayes kept to hard labour.

This doth not diminiſh any thing from their liberty, but adds unto it, for that which is pretended for liberty proves their greateſt bondage every way; and they are far more in bondage to their vanity, than to their labor, becauſe the mind and delight being in it, they are not ſo well ſatisfied, as when they are in the practiſe of it, and if they be at any time reſtrained, then they are in great bondage and trouble, and ſo the unruly vain mind worketh over the good, and if it be not ſatisfied they are in bondage to their own heart, luſts; for by their vanity and wicked practiſes their ſouls are oppreſſed, and there is bondage within, and by the exerciſe of their bodies in vanity, they will be ſo wearyed, as ſomtimes they cannot follow their labour for ſome dayes after, and that is bondage to the body; then where ſtands their liberty, but in their vanity? and ſo uſes their liberty as an occaſion to ſerve the fleſh; for if Maſters and Dames did order their ſervants in Gods wiſdom, and if ſervants were kept in the fear of the Lord God, then there would be as true liberty as any ſervice might open for their liberty, and it would not ſtand in obſerving days or times, but as any needful occaſion might offer it ſelf, for the ſervants benefit, then they might have true

liberty on their own behalf, and in their own buſineſs, as need required, and not be gainſayed, and they would not expect or deſire any liberty beyond that, in any caſe, if they were but brought into Gods fear and good order; and they might then have liberty allowed them to ſerve the Lord, and to wait upon him, and to exerciſe themſelves in the worſhip of his Spirit, at any time, or upon any day, as there might be occacaſion; and not to keep a day as a holy day, and pretend a worſhip to God upon that day, and prophane that day, which they pretend to keep as holy, that is not good order nor decent; for to pretend the obſervation of a day, and a worſhip to God upon that day, and to go to a Steeple-houſe a few hours, and obſerve the practiſe of ſuch Ceremonies as is there obſerved, and then to run into vanity and wickedneſs, the remaining part of the day, theſe things grieves the Lord from day to day.

Therefore you that have ſervants under you, Firſt mind the principle of God in your ſelves, the Light of Chriſt Jeſus in your Conſciences, and receive the teſtimony of it, and do not gainſay its reproof in your ſelves, then you will know what to reprove in your ſervants; and coming to the Light of Chriſt in your ſelves, with the Light to be guided and ordered in your own particulars, then you will be good patterns, and exam-

examples to your ſervants; for you being from that of God in your ſelves, which would guide you, and lead you into truth and righteouſneſs, you become bad patterns to your ſervants: And how can you reprove or reform their evil practiſes in any place, when their eyes behold you in the practiſe of the ſame thing, which you in words may reprove in them? nay, many times you exceed them in vanity and profaneneſs, and ſo are out of order in your ſelves, not being guided by the Light which is pure: And who are convinced of profaneneſs, and in your ſelves are ordered into moderation and ſoberneſs, and have ſome deſires after God, and ſets up a practiſe in your Families, of reading or expounding Scriptures, and prayer, and ſinging *David's* Pſalms, which you call Family Duties, take heed you be not enſnared in that place, for there is a danger lyeth near, though your practiſe may have ſomthing of a ſhew of godlineſs in it, for though at firſt you may practiſe ſuch things in ſome tenderneſs towards God, and perform them as neceſſary Duties, and in that place ſtanding faithful to God in what is made manifeſt, and not a further manifeſtation opened to you, your practiſe is not condemned in that place; but this is the danger, when the obſervation of a practiſe centers the mind in the form of what is practiſed, and ſo in time is content

with the obſervation of the form only; this is a place where many loſes the life and the ſavour of it; and that which at firſt was truth in it ſelf, in the manifeſtation and practice, doth in time become falſe, through the obſervation in the form only, and there the Kingdom of God is not found, nor true peace enjoyed.

But ſome may ſay, *Is not Family Duties good Order?*

Yes, they are ſo, but not as they ſtand in the obſervation of a form only, for ſuch a practiſe may be obſerved and continued, when there is not any thing of God to move unto it; and that obſervation cannot then ſtand in the order of God, but in the diſorderly part of mans own will, who ſets his own time, and ſpeak his own words, and in that performs ſomthing as a ſervice unto God. Therefore who are in this ſtate, and would have your Families come into good order in this place, keep your minds to the Spirit of God in you, and wait to know the motion of it, and it will ſhew you the time, and will give you words (if there be need) in the time, and will move to prayer as there is need, and will teach you how to pray, and what to ask, for the Spirit knows your infirmities, and makes interceſſion with groans many times, when never a word is ſpoken; and when the Spirit of God moves you to a Duty, either on your own behalf

behalf, or the behalf of your Family, in any place, then neglect not that time, but call your Family together, and sit down in Gods fear, and wait upon him, that in his spirit you may discharge your Duty; and then if any thing be out of order in your Families, by which you are grieved, there will be a word of Reproof given in the Spirit; or if there be need of Exhortation, the Spirit will give a word of Exhortation; and when it is a time of Prayer, the Spirit will move to prayer, and give words in Prayer: And this will stand in Gods order, and out of your own wills, and you will have comfort in it, and this will sweeten your Families, and make you a good savour in your places, and the Lord will be amongst you, and do you good.

So in all things mind that of God in you, the Light which shews sin in the Conscience, and reproves the evil-doer in all his wayes, that in the Light you may receive the wisdom that is pure, and in that wisdom to order all things you have in charge, to the glory and praise of Almighty God.

To Servants in their Places.

YOu that are called to serve, be you diligent in your places, and in all things, and in every place learn to serve the Lord, for that is good and acceptable with him; and if ye serve the Lord in singleness of heart, then you will discharge your duty in your places; and have regard to your places out of the eye-service, for if you onely serve well whilst your Masters eye beholds you, that is but a service performed in awe to your Masters eye, and is no more but an eye-service; but if you mind the Principle of God, and stand in the fear of God, then will your care and diligence be to serve the Lord, and to serve your Masters as in the sight of God, for the Eye of the Lord is alwayes present and beholds you; and whether your Masters eye be over you, or absent from you, your care should be to serve the Lord, whose eye beholds you in all places, and at all times, and the intents of your hearts, and if you have thoughts at any time to neglect your Masters business, when you know that he is absent from you, is there not something in you at that time which doth manifest those thoughts unto you, and shews you that they are amiss? that

that is the light of Christ in your Consciences, and is alwayes present to behold whatever you intend; and if you be at any time neglecting your Masters business which you are intrusted withall, and that your Master come and find you so doing, are you not then judged in your selves, and stand guilty of your offence before your Master? and that which judges you and reproves you, is the Light of Jesus Christ in your Consciences, for you do bear judgment in that case, and are certainly reproved in your selves, though your Master speak not a word unto you; and unto that you are to keep your minds, that with it you may be guided in your service, and then there will be no need of your Masters eye, no fear of your Masters coming, for you will be found serving God in the Light, and in his fear you will be doing your Masters business, then you will stand clear before the Lord in all things, and there will be no shame come upon you, whosoever beholds you, or takes notice of you, for man needs never be ashamed before men, that stands approved unto God in what he doth; and if he do not stand approved unto God, then he hath a guilt upon him, and the witness of God condemns him in himself, then if men but look at him, the witness condemns him, and the shame comes over him, for he stands guilty

before God though man cannot accuse him, and so in the Light you will be found serving the Lord, and doing your Masters business justly, truly, and faithfully, as in the sight of God, and as if your Masters eye were over you, and this will be a good savour both to God and honest men; but when your minds are from that of God in you, then carelesness and negligence attends your places, and whether you serve or serve not, you are not careful, or whether you labour or labour not, you do not much regard, if your Masters eye be not over you; and here you are out of your places, and with that of God in you, which is just and true, you will in that place be reproved, and you can never be just not true indeed, but as you come to the principle of God which is just and true, with that to be guided, which in all things you are to mind, for there is not any that either rule well, or serve faithfully, but such as come to be guided by the Light of Christ Jesus in themselves, and if you mind that when it doth at any time reprove you, then will Gods fear come to be placed in your hearts, and the awe of God will be over you, and that will keep you in carefulness and diligence, to serve God and please God, and your service to your Masters will be performed faithfully at all times, and in all places, whether your Masters

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be preſent or abſent, and you will not need to uſe deceit to cover your faults from your Maſters and Dames, but in ſingleneſs of heart approve your ſelves to God, in all things wherein your ſervice lyes to your Maſters; for when any fault is done by you for want of taking heed to the Light of Chriſt in you, and that the Light reprove you in your Conſciences for it, and you with the Light come to ſee wherein you have done amiſs, and that you have not performed your ſervice faithfully to your Maſter; and when your Maſter comes to blame you for it, then to ſeek out covers by deceit, and to forge lyes for your own defence (though with the Light you ſee you have done amiſs) this is a very great evil, becauſe it doubles the offence in the ſight of God; for firſt to do amiſs, and then to ſeek a deceitful cover, and make lyes your refuge in that caſe, this is ſharply reproved with that of God in you, which is juſt and true, and neither the firſt nor the ſecond in which you can approve your hearts to God; though by deceit and lyes you may blind your Maſters eyes, and keep your ſelves from blame as unto him, yet the Lord beholdeth you, and you cannot cleare your ſelves before him: And this is weighty on your parts who are called to ſerve, and then take heed of vanity in every place, and do not uſe your liberty when you

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have it to ſatisfie the fleſh, nor do not ſeek to pleaſe your ſelves in fooliſh ſports, but in the fear of the Lord improve your time in his ſervice, and when at any time you have liberty from your labour, then be ſerious in your minds, and take heed to that of God in you, and conſider for what end that time is allowed you, that when you have it, you may improve it in ſome holy exerciſe, according to what you know, and not to ſpend it in Ale-houſes, and in ſports and pleaſures; and in the Light read the Scriptures, you that can read, and wait to underſtand them, and meditate upon the good things of God, and conſider what you are in your ſelves without Chriſt, and what your end will be if you dye in ſin, and in the Light waiting, whether you can read Scriptures or no, your minds will be kept to God, and you will redeem the time which you have vainly ſpent: and do not cloſe with traditions in any place, but joyn to the Spirit of God in your ſelves, and in that worſhip God, and ſerve God, and ſerve your Maſters faithfully in your places, and be content with ſuch things as are provided for you, grudge not at your meat nor drink, nor ſtrive not after coſtly apparrel, but having food and raiment be therewith content, and be not ſloathful in your buſineſs, but with a ready mind anſwer your places diligently, and cheerfully, ſo will you be a

good ſavour in your places, and you will have comfort in the end: And be ſubject to your Maſters commands in all things that are juſt, knowing that you are to ſerve; and do not aſpire into equality with your Maſters, for that brings up pride and haughtineſs, and is fooliſhneſs; nor do not contemn any buſineſs, as below you, but ſtoop down to the loweſt, and do it willingly, if you be ordered to do it; and do not ſeek after new places, and freſh ſervices, that will draw you into a reſtleſs ſtate, and finding ſome differences in places, your eye will be towards that where you have beſt pleaſed your ſelves, and when you meet with any thing contrary in another place, then you are diſpleaſed with that, and then is ready to ſay, it is but a Year; and ſo your minds are gone from your place, before you be well come to it, and careleſneſs comes upon you, and your Maſters ſervice is neglected by you; and here you are not right in your places, but unſetled, and unſtayed, and ſo would every year be removing, if not ſooner, and wandring, and trying; and this is a giddy head that runs out of the fear of God; for if you come to the Light of Chriſt in your Conſciences, and come to walk in the Truth, you will be ſetled and ſtayed, and where you come to be placed you will not have a deſire to remove, but to obſerve your

place

place diligently and carefully, and let not your minds look out for ease in any place, so that you be not oppressed above your strength, for many do themselves wrong by looking out for ease, and so refuse service wholly, though able to perform it, and so falls into a way of labour of their own industry, and provides for themselves at their own hand; and this is something that would not be under command, but would be at liberty, and at ease, which doth not answer the Light of Christ, neither stands approved by it. So wait for Gods wisdom, that with it you may be guided to stand and serve in your places unto which you are called, and depart not from the Counsel of the Lord.

To

To Aged People.

GRavity is comely and honourable, it is worthy to be reſpected and reverenced, but if you count your gravity from your gray hairs onely, then you err in judgment, and do not underſtand what gravity is; and from hence many are accounted grave men, and do account themſelves ſo to be, becauſe they have paſſed over many years, and by the courſe of nature their hairs are changed gray, and they are come into an aged ſtate, and ſo you would be reſpected and honoured becauſe of your gray hairs, and becauſe of the multitude of your years, and do eſteem your ſelves to be the chiefeſt in wiſdom, and of the deepeſt underſtanding, and of the greateſt knowledge to order things aright.

Now this is not the thing which makes you grave, or ſets you in a right capacity for true order; for an old man may have a ſtrong will to advance ſomething in his own eyes, and to ſet up ſomething from his own apprehenſions, and from this ground in himſelf he would not meet with an oppoſer, for he counts himſelf grave and wiſe, and of a deep underſtanding, and if any thing meet his will in oppoſition, then

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he is displeased, and the fretting froward nature rises in the passion; and this manifests that he hath not the Wisdome of God, that is peaceable, and so is not in the true gravity, not in that which gives sound counsel, which is grave and honourable.

Therefore I write unto you old men, who have passed over many yeares, and now draw nigh to finish your dayes, and yet know not the true gravity, though you be full of gray haires for gravity is in the sound and perfect wisdom of God, by which wisdom all things were made and created, and in that is the ancient of dayes sitting, and there is gravity, in the Life, and the Power, and the Wisdom which created all things in right order, and beheld them very good, in that is the gravity and the sound wisdom; therefore unto that you must all come, who yet do not know it, that you may feel the ancient of dayes sitting in you with his Wisdom to guide you, then will true gravity beautifie you, and make you honourable in your latter dayes, in which gray haires overspread you; for look back to the beginning of your time, and behold the swiftness of the years that are past, and consider whether you have assurance of Gods Salvation in your latter dayes, and whether you be redeemed out of the world, with all the vain customs and tra-

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ditions that be in the world, and whether you have Everlasting Peace sealed unto you in the Covenant of God: Consider this with your selves, and be serious, for it is high time for you to awake, and that the time past of your lives may suffice, in which you have wrought the will of the *Gentiles*, and that now you may come to redeem the time which you have spent, for many of you have spent much time, but few amongst you that hath redeemed it, and through the custom which you have observed in your time, you are bound up in what you practise, and it is a very hard thing to pluck up your root, because it had a long time to spread it self in the bottom, and it is very hard to cut down your branches, they have had so long time to grow in strength; and you having seated your selves in the depths of customes and formality, it is a very hard thing to remove you out of your habitations, and you have much to say in your own defence, and can plead the antiquity of your standing, and the multitude of your years, and so you would uphold such things as hath been accustomed to you, and you can hardly believe that any other thing can be so right and good as what you practise, and you fear your selves in this perswasion, because you are old men, and so you love your Church, and you love your Ministry, and you love your Worship,

worſhip, & you can plead antiquity in your years, and for your practiſes, and can ſay, thus it hath been all my time; but conſider your preſent time, and how it is with you now, for many years may bring many things to paſs, and that which ſeemed right in the beginning, may prove wrong before the end, and ſo you may erre in your obſervations and cuſtoms, for God is not limited to time or perſon, but manifeſts himſelf after the good pleaſure of his own will, and you are to mind the preſent manifeſtation of God in you, and in that wait to know the mind of God in your preſent day, for regeneration muſt be wrought in you, or you cannot have a part in Gods Kingdom; and it is a little child that is heir of the Kingdom, a child born again not of fleſh, nor of blood nor of the will of man, but of God, and the child is the heir, and was before your dayes, though many years you have paſſed over; for *before Abraham was, I am*, ſaith Chriſt, who is the firſt and the laſt; and here is Chriſt before you, and Chriſt after you, and without Chriſt your dayes will end in ſorrow, and your latter end will be grief.

Therefore come to his Light with which you are enlightned, the Light that manifeſts your ſin, and reproves you for your obſerved traditions, and wait to recieve Chriſt in his

Light

Light, and do not cast his reproof behind you, then will you know the ancient of dayes, who is the first, and he will be born a little child who is the heir of promise, and of the Kingdom, and life without end; and this is gravity, when Christ ruleth in man, and his wisdom governs man, then are gray hairs made comely, but it is the wisdom which is honourable, and the fullness of this age will end in joy and peace. Therefore mind your day, which at the longest is but very short, and think not to say with your selves, we have lived many years, and we have seen many things, and we hope that God will shew mercy, this will not be a sufficient stress to uphold you; nay though you may say you believe in Christ, and that he is your Saviour, yet in your latter end he will not stand by you, whose works deny him, for he is pure, and holy and righteous altogether, and there is no unclean thing can come into his Kingdom; therefore you must deny your old things, and your ancient customs, which you have lived in after the flesh, and believe in the Light and Power of Christ, in which Power a new birth is born to inherit the Kingdom, and except ye enter the Kingdom of God as a little child, you can in no wise come therein: So you must believe in the Power of Christ manifest in you, which is a reproving Principle in your Consciences, and

checks you for evil thoughts, words and deeds and by believing in the Power, the times past will dye, and all the observations and old customs will dye, and the world and all the things that are in it will dye, and all your old affections and lusts which you have loved and delighted in, in the world, they will all dye, and a new life you will then know in Christ, and his life and his wisdom will cloath you, and then you will know the first, who is the antient of dayes to sit in you, and by his wisdom governing, and that is gravity which is honourable: So spend not your dayes any longer in customs and traditions, but make haste and redeem them, and delay not to turn to the Light in your Consciences, the next reproof which you will certainly feel, the next evil thought you think, or word you speak, or deed which you do; and by turning to the Light, and obeying the Light, you will come to receive Gods wisdom, and in that to order all things to his glory, and so to be a good savour to God, and leave a good savour behind you when your dayes are finished, for the eyes of many are upon you, because you are old men; and if any miscarriage come to pass by you, or any thing be acted or done that is amiss in any place, then many receive strength in the same thing, and are encouraged to practise it, because they have observed the same

ſame thing to be done by you; and this doth not honour your gray hairs, when you are a bad ſavour in your generation; but it brings a ſtain and a blot upon your name, and you will paſs away with an ill ſavour. So in all things be circumſpect, and redeem your time, for you have but a little, that you may finiſh with joy.

To ſuch as live a Single Life.

SIngleneſs is a good ſtate, and in that ſtate Temptations may be reſiſted as eaſily, as in any ſtate whatſoever out of the Life, and they that walk in the Light, and with the Light, are kept ſingle every-way; they may receive much peace and ſatisfaction in their condition, for there is not ſuch a neceſſity of outward care lies upon a ſingle life, as upon ſuch who are outwardly joyned; and ſo Temptations may be the more eaſily reſiſted in many places; for Temptations come the ſtrongeſt when the mind is cumbred in much carefulneſs, and there is an opportunity in that place for darkneſs to ſtrike in and enter, and to be amongſt the multitude of thoughts, and in thoughts cumbred in

caring, in that place Temptations lye neer, and proffer themſelves unto that part which is cumbred in the care; and it is a common thing amongſt people that are not redeemed, nor have not faith in God, nor caſt not their care upon God in every condition, to let forth their minds into much carefulneſs, and ſo into the cumber; and in that place they are rowled up and down in the cares of this life; and it is much nearer unto a people who are outwardly joyned, and have Families of children to provide for, then it is to thoſe that live a ſingle life; ſo that a ſingle life is outwardly the freeſt ſtate, as it ſtands related to its own ſingleneſs, yet not ſuch a ſtate as can be ſaid is wholly free from Temptations, but lyes expoſed to many dangers and ſnares, notwithſtanding it may be a ſingle life in its own relation outwardly, and is a ſtate which may be paſſed more eaſily through than a joyned ſtate; yet ſuch have need to ſet their watch in the Light, leſt their enemy ſteal upon them unawares, that whilſt they ſerve themſelves through their ſingleneſs, he do not come upon them another way; for if they ſtand free from care in relation to their ſingleneſs, which is a ſtate that few come unto; but if it be ſo with any, and that Temptations do not point at carefulneſs, yet they may point at eaſe and ſecurity, and

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there may be a ſitting down in an eaſeful ſtate; and being well provided for in the outward, and having enough on that hand, and no charge to look after, or to take care for, there may be a ſitting down in a ſecret joy of their own happineſs. And now mark, though Temptations do not here point at careſulneſs, yet they point at ſecurity and eaſe, and being joyned unto on that hand, there is a ſitting down in the ſulneſs of what is poſſeſſed outwardly; and ſo no exerciſe in the mind, either by faith in God, or truſt in him, but an eaſeful ſtate, in which ſtate God is the ſooneſt forgotten; and in this place people may ſit, and not have God in all their thoughts, and therefore it is not how a ſingle life ſtands in relation to it ſelf, but how it ſtands in relation to God; for it may be ſingle in relation to it ſelf, and yet in that ſtate falls into the greateſt ſnares, and entanglements; and where there is a full ſtate in a ſingle life, the mind not being redeemed out of the world, there is a Temptation lyes in that place; and that part which is alive to the World, that part would heap up the Worlds Riches, though ſuch a one do not know who ſhall poſſeſſe them; and in this place a ſingle life may be deeply entangled in the World with the care and deceitfulneſs of Riches,

and then by Riches and Wealth there is a ſeeking after honour and eſteeme amongſt men, and to be honoured becauſe there is fulneſs of Riches, and that exalteth into pride and haughtineſs, and there may be alſo in ſuch a one an eye open towards a joyned ſtate; and by his Wealth and Riches ſo gathered, he would be accepted into an anſwerable Condition of the ſame, and ſo through his ſingle life, is ſeeking advancement into a Joyned ſtate; and this is a great evil and bondage: So a Single life may run as far from the Kingdom of God, as thoſe that are Joyned together, and have Children and Families to provide for; and it is not how any man or woman ſtands related to a Condition outwardly that makes them accepted of God, but how they ſtand to God with their hearts and minds in every condition: So all that be in a Single life outwardly are to be careful how they ſtand in relation to God, and how their minds are exerciſed, and in what; that whileſt they are Single in relation to the outward, they do not fall under the powers of darkneſs within, and ſo be taken and ſnared with their minds amongſt many entanglements, and yet look at themſelves to be freeſt in their Single life; for that which makes all people happy, and every condi-

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tion ſweet, is to anſwer the Light of Chriſt Jeſus manifeſt in their Conſcience, and then however they ſtand in relation to an outward ſtate, they will have peace with God, and comfort in their places; and whether Joyned or Single, the fulneſs of the Lord God will meaſure forth a portion unto ſuch, and they will poſſeſs his bleſſing both inwardly and outwardly; ſo to be Single to God in the Light is a joyful ſtate.

And all you that are Single in your life as to the outward, and are in ſome places freed from cares and cumbers, which ſome that are Joyned may be in; take heed of eaſe, and take heed of covetouſneſs, and pride, and turn your minds to the Light of Chriſt Jeſus in your Conſciences, and with the Light you will ſee that you have need to be careful, and to be watchful; for except you be Regenerated and born again, you are at as great a diſtance from the Kingdom of God as thoſe that are Joyned; but if you come to the Light and Power of God, with the Power to be born again, then you will come into Freedom by the Son, and will be free indeed: and then will your hearts and minds ſtand Single to God, and your care and confidence will be caſt upon God, and his Power, and Life, and Wiſdom will cloath you;

and you will then be a good savour in your places, and will be ready to do good with that you have, and to honour God with what he gives you; and so a Single life in the outward, and a Single mind to God in the inward, may here clap hands with Joy: and whether Single or Joyned, or how people may stand related to such outward states, that doth not put a difference to the inward Joy, and Peace, and Comfort of the Lord; but being faithfull to the Light, and walking in the Light and Fear of the Lord, and so to be born of the Seed Immortal of God, there is a Single, upright, innocent mind known, and whether outwardly Joyned, or Single, the Seed of God is felt, in which is the Blessing.

To

To Young People.

YOung Men and Women, the prime of your dayes are now present with you, and the dayes past you cannot call again, nor the dayes to come you know not; and now as you have a present time, and a present day, mind the Lord God, and his fear, that the dayes to come may not slip away from you, and end in sorrow; for though you be naturally in full strength, and in the prime of your dayes, yet the Lord can cut you down in a moment, and bring your dayes suddenly to an end, for he is God, and there is not another, it is he that formed you in the womb, and hath brought you forth in your Generation, and hitherto hath prolong'd your days; and he hath not only brought you forth in a natural Generation, but he hath also placed in you a measure of Light that is pure of himself, and is immortal, which in your Consciences doth manifest it self in brightness, and is a true and faithfull witness for God: And this hath the Lord God done for you, and therein his love is manifest unto you; and you are to mind that principle of God which is pure, above all things, and to keep your minds stayed in it, and when you are reproved with it, then do not start aside, but close in with it; and with its light you may behold your selves amiss, for as your minds are

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from that of God in you, you are exercising your full strength in vanity, and spending the prime of your dayes in folly; and the further you go forward in that path, the longer will be your return, and the sharper will be your judgment. And what profit doth vanity bring you, when you have been in the mirth of it one day? doth it not pass away from you the next day? and do you not feel that reproof overtakes you, and that the witness of God in your Conscience smites you, and you many times are brought to mourn in secret? and doth not your joy and mirth in vanity here end in sorrow? for being in your full strength, you pursue vanity with eagerness, and you sport your selves as if you could never sport enough, and the diversities of vanity your minds run into; and with such things you grieve the Lord.

Therefore consider your day and your present time, and spend not your full strength in vanity, and say in your hearts, God shall have our latter Age; but this is our prime time, and if we do not now rejoyce and be merry, we shall never have such a time again. This is your own way, and you please your selves in it, but know, *that for all these things God will bring you to judgment.* And what if he cut you down in your full strength, and in the height of your vanity? then as Death leaves you, Judgment will find you,

you, *and in the grave there is no Repentance.*

Therefore, young people, Consider your present day, and let all your vanity go, it will never bring comfort in the latter end; and to live in that, and please your selves in that, which will not give you peace in the end, what is the profit you reap by it? Surely no more but the satisfying of your vain minds, which God will judge, and that is a sad state: And now your full strength being naturally upon you, and the bad nature being at liberty in you, you must needs run in the swifteſt stream of vanity, and that mind seeks to please it self, and to behold it self in the excellency of its own form; and so you adorn your bodies with costly apparel, and broidered hair, and many fooliſh, needleſs things, which are of no use nor service, but to please your haughty minds.

Therefore, Young people, *Remember your Creator in the dayes of your youth*, and whilſt you be in your full strength, give up your selves to serve the Lord, and turn to the Light with which you are enlightned, and be obedient unto the Light in all things, and when it reproves your vanity in any place, then love it, and part with your vanity for it, that you may walk in it, and that will reform your wayes and doings whereever they are amiss, and will do you good in your latter end; and by loving the Light, and

denying

denying your ſelves to your vanity & pleaſures, the Light will lead you and guide you in a way that you do not know, a way of true Joy and Peace, where no unclean thing can walk : And this will do you good, and in the Light you will have an underſtanding given to diſcern things that be amiſs in every place, and you will come to ſee, that thoſe cuſtoms your Parents trained you up in, and taught you to obſerve, that they are all vain, and not worthy to be obſerved; and ſo wherein you have been amiſs, in the vain Cuſtoms and Traditions ; if you love the Light it will reform your wayes and your doings, where they are amiſs, and that will dye which you have obſerved out of the Truth, in any Cuſtome or Tradition which you have been accuſtomed to, and have been taught by your Parents to obſerve ; for many young people that comes into ſuch a cuſtome of things in their infancy, being taught to obſerve them by their Parents, that in their youthful dayes they are natural to them in practiſe ; and ſo young people are much wronged in their infancy, whilſt they are not capable of any more then what they receive from others, and follows that in the cuſtom and practiſe as a right thing, and ſo walks by the Traditions received from their Fathers, and not after Chriſt the Light, the Truth, the Power and Wiſdom of God : And therefore

young

young people, take heed to the Light, for that is the thing you must all come unto, if you come unto God, and depart out of all your vain customes, and fashions, and traditions, your pride, and vanity, and false worships, and learn of Christ who is meek and lowly, that he may baptise you into his Death while you are young, and that he may raise you up in his Life to bear witness to his Name in your Generation; so you will be a Generation in time to come, and will be good patterns in your places to the young Generations that are to succeed you: And as evil hath entred by disobedience, and flows into Generations as a natural stream in vanity, in Customs and Traditions, so by Christ Jesus righteousness may spring and flourish, and flow in from Generation to Generation; and then will all Generations be blessed in their Generation, and have the power and presence of God amongst them. So you coming to be ordered in Gods Wisdom in your Generation, and walking in meekness and humbleness of mind in your Generation, and in love and peace unto all people, you will then be a sweet savour in your Generation, and your savour will descend to Generations to come, and then will the Lord delight in you, and multiply your Peace and Joy, and fill you with his blessing. So young people, fear the Lord God in your day and time, that it may be well with you in your latter end.

To

To Children.

LIttle Children, there may be many of you at preſent, who are not capable to receive Information, which in time may grow into that ſtate, as to be ſenſible of your conditions; and as you that are not now capable do come into a capacity, let your minds be kept to that of God in you, ſo will you in your day come to the truth, and walk in the truth with thoſe, which in this preſent time are in a capacity to be informed into it, and are made willing to receive it; for, Children, there is but one Truth, and that Truth is Chriſt Jeſus, who through all Generations is the ſame, and the Truth is the Way to God, and leads to God; and ſo Chriſt Jeſus is the Light, the Way, the Truth, and the Life, and there is none comes to the Father, but by him; and Chriſt ſaith, *Learn of me, for I am meek and lowly, and you ſhall find reſt for your ſouls.* So you muſt mind the Light with which Chriſt enlightens you, which Light is in your Conſciences, and with its Light it will let you ſee when you think any bad thoughts, or ſpeak any bad words, or when you do any thing amiſs; if you tell a lye it will ſhew it unto you; if you ſwear, it will let you ſee that you have done amiſs;

amiſs; if you be angry, or froward, or perverſe, or haſty, the Light will let you ſee that you ſhould not do ſuch things, and will make them manifeſt unto you to be evil; then when you ſee the evil with the Light, love the Light that ſhews it; and if you love the Light, the Light will guide you, and lead you in the way of peace; and if you keep your mind unto it, and love it, then you will not walk in darkneſs, nor run into the evil deeds of darkneſs; and this will be your peace. And upon the firſt dayes, which the Heathen calls *Sunday*, do not run into wicked practiſes, but ſeeing it is a day in which people do not follow their labours, be careful that in keeping of it, you keep it to the Lord; and take your books, and read in that which is good, you that can read; and when you do not read, and you that cannot read, keep quiet, and be ſtill, and ſit in the fear of God, and do not run into vain ſports, which upon that day is practiſed and obſerved, for then you will grieve God that made you, and he will correct you as diſobedient children: And when you read the Scriptures, read them in the fear of God, and not with a vain mind, and wait to underſtand what you read, for the Scriptures was given forth from the Spirit of God, and you cannot underſtand them, though you read them, and get them as they are in words into your Memory, but as you

come

come to a measure of the Light and Spirit of God in your selves, which is the same in you, according to measure, as was in them that gave the Scriptures forth; for the Scriptures, which from the Spirit of God was given forth, they are true and faithful sayings of the holy men of God, who knew God in his power, and in his life, and in his wisdom. But children, the Scriptures are spoken to divers states, and lyeth in divers administrations, and yet all from one Spirit given forth; and as you read in places, then consider with your selves, what that administration is in it self, and unto what state it is spoken, and whether you can witness that state in your selves; and as you read in the Light, and wait in the Light, the Scriptures will open to you, and you will come to know the Scriptures fulfilled in you, and then you will understand them, and have comfort in them, or otherwise they will not do you any good to read them. So when you read any place of Scripture then weigh it well in your minds, and consider, whether that Scripture be fulfilled in you, and how your state standeth in relation to that state which the Scripture speaks of: for you may read in the Scripture, that it is said, *Remember thy Creator in the dayes of thy youth*; then consider that Scripture well, and examine your selves, and try whether you remember your Creator

ator; or forget him, for if you do evil, then you forget your Creator; if you do not walk in his fear, you do not remember him; if you tell a lye, or be froward, or sport your selves in vanity, you do not then remember your Creator, and you erre from that Scripture, and from the Spirit that gave it forth; and then what good will the Scripture do you to read it? for people have read them, and heard them, and the Priests have been giving meanings to them long enough; but what better are such for reading and hearing them, or for the Priests meanings either concerning them, who are from the Spirit in themselves, from which they were given forth, and so knows not the fulfilling of them. And you may read in the Scriptures, that Christ said, *I am the Light of the World; he that follows me shall not abide in darkness.* Then consider where you are, for if you be come to the Light, and follow the Light, then you dare not lye, nor swear, nor be froward, nor proud, nor heady, nor vain in any thing; for if you live in such things, you are in darkness, and under the Power of the Devil, and doth not follow Christ the Light: then what good will the reading of the words do you? or what is the profit which you reap by reading the Scriptures, and to read that Christ hath spoken such words, and to have a belief in you that the words are true, and you

your ſelves be in darkneſs, and under the condemnation of the Light, becauſe you do not follow it? you have no profit at all by reading the Scriptures. Again, you may read in the Scriptures, that Chriſt ſaith, *Learn of me, I am meek and lowly.* Now if you be heady and hafty, then you do not learn of Chriſt; ſo you are from both the Scripture and the Spirit; then what do you profit by reading them? And ſo of all the reſt of the Scriptures in their places. Wait to underſtand the adminiſtration and the condition, and not only how it might lye to others then, but how it lyes to you now; for the Scriptures ſaith *God reſiſteth the proud, and giveth grace to the humble.* Now there is two ſtates ſpoken of in thoſe words, and alſo two adminiſtrations, the one of reſiſting, and the other of giving, for God reſiſteth the one, and gives grace to the other: So to underſtand this in your ſelves; for if you be proud, and exalted in your minds, and make your ſelves merry over the witneſs of God, then doth God reſiſt you in that ſtate, and you cannot come unto him, but lyes under the adminiſtration of his Juſtice, and under the condemnation of his Power; but if you be humble-minded, and bow to the Light, and obey the Light, then God will give his grace unto you, and you will be partakers of the adminiſtration of his grace, and his grace will ſave you from the Devils power,

power, for pride is the Devils work ; and : But soever your minds do advance into ; or are lifted up in, wherein you seek any glory or praise to your selves, that is the work of the Devil, and is resisted of God ; but your minds being kept humble before God, that is his own work, and he doth not resist that, but gives his grace freely to it, and his grace saveth ; and then you will know that Scripture fulfilled in you, where it is written, *By grace ye are saved, through faith* So by believing in the Light, the mind with the Light is kept humble to God, and he gives his grace, and by grace is Salvation known through Faith ; and then you will come to know that Scripture fulfilled, where it is written, *He that Believeth is saved* ; for your belief standing in the Light, and you coming to obey the Light, as it manifests it self in your Consciences, then you come out of darkness, and out of sin, and so from under the Devils power, and follows Christ your Saviour; then you will know Christ to be your leader ; for if you obey his Light, and follow his Light, then he becomes your leader; and you will come to see what he turns your minds from, and what he leads you out of, and also what he turns your minds into, and what way he leads you in.

(So mark children,) when you are in sin and vanity, the Light of Christ doth secretly check

your ſelves be in darkneſs, and under the condemnation of the Light, becauſe you do not follow it? you have no profit at all by reading the Scriptures. Again, you may read in the Scriptures, that Chriſt ſaith, *Learn of me, I am meek and lowly.* Now if you be heady and haſty, then you do not learn of Chriſt; ſo you are from both the Scripture and the Spirit; then what do you profit by reading them? And ſo of all the reſt of the Scriptures in their places. Wait to underſtand the adminiſtration and the condition, and not only how it might lye to others then, but how it lyes to you now; for the Scriptures ſaith *God reſiſteth the proud, and giveth grace to the humble.* Now there is two ſtates ſpoken of in thoſe words, and alſo two adminiſtrations, the one of reſiſting, and the other of giving, for God reſiſteth the one, and gives grace to the other: So to underſtand this in your ſelves; for if you be proud, and exalted in your minds, and make your ſelves merry over the witneſs of God, then doth God reſiſt you in that ſtate, and you cannot come unto him, but lyes under the adminiſtration of his Juſtice, and under the condemnation of his Power; but if you be humble-minded, and bow to the Light, and obey the Light, then God will give his grace unto you, and you will be partakers of the adminiſtration of his grace, and his grace will ſave you from the Devils

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ſoever your minds do advance into ; or are lifted up in, wherein you ſeek any glory or praiſe to your ſelves, that is the work of the Devil, and is reſiſted of God ; but your minds being kept humble before God, that is his own work, and he doth not reſiſt that, but gives his grace freely to it, and his grace ſaveth ; and then you will know that Scripture fulfilled in you, where it is written, *By grace ye are ſaved, through faith* So by believing in the Light, the mind with the Light is kept humble to God, and he gives his grace, and by grace is Salvation known through Faith ; and then you will come to know that Scripture fulfilled, where it is written, *He that Believeth is ſaved* ; for your belief ſtanding in the Light, and you coming to obey the Light, as it manifeſts it ſelf in your Conſciences, then you come out of darkneſs, and out of ſin, and ſo from under the Devils power, and follows Chriſt your Saviour; then you will know Chriſt to be your leader ; for if you obey his Light, and follow his Light, then he becomes your leader; and you will come to ſee what he turns your minds from, and what he leads you out of, and alſo what he turns your minds into, and what way he leads you in.

(So mark children,) when you are in ſin and vanity, the Light of Chriſt doth ſecretly check

ove you; then ſtanding ſtill in obedience to the Light which reproves you, the Light turns your minds from the ſin, and from the vanity, and gathers your minds to it ſelf, in which there is no ſin; then you yielding to the drawings of the Light, and loving the Light, it leads you out of that which it doth reprove you for, and ſo you come from under the condemnation, and receives the mercy, and the Light leads you into holineſs and goodneſs, and juſtifies you. So Chriſt turns from the ſin, and then leads out of the ſin, if you yield your ſelves to obey him; and he alſo turns to that which is good, and leads to the enjoyment of it. And this is the way of peace, and this is the way where the truth is found, and where life and durable riches are poſſeſſed; and in this ſtate you will know Chriſt the Light, the Way, the Truth, and the Life; then you will know that which is good, and will live in that which is good; and then you will be ſervants unto God, and not ſervants to the Devil; and then God will love you Children, and he will ſhew you favour; for all that live in ſin, are ſervants to the Devil; all that are proud, and heady, and high-minded, all Drunkards, and Swearers, and Lyars, and prophane perſons, all that ſports, and playes, and follows vanity, they are all ſervants of the Devil, and that is his work they are doing, and rejoycing

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in, and such are out of the favour of God : But all that obey the Light, when for such things it doth reprove them, and with the Light comes to be drawn out of them, then they depart out of such evils, and cannot serve the Devil any longer, but yields themselves servants to obey Christ, and follows Christ, and he leads them in humility and lowliness of mind, and he teacheth them to be sober, and to speak truth, and to do justly, and to walk always in fear before him : And when you come into this state, then you are servants of Christ, and knows his power that hath redeemed you from under the power of the Devil, and so you come from darkness to the Light, and from the power of Satan to God ; and then you know that Scripture fulfilled in you, and are come to the power which remits your sin unto you ; for Children, you are conceived in sin ; and though you may not have committed much sin actually, because many of you are young in years, and in the state of infancy, yet you bring the Root of sin with you into the world ; (mark,) the Root of sin is in you from your natural conception, and as you grow in your natural state ; from that root are all the evil branches nourished, and so springs up, and is manifested by you, and then sin is actually committed by you, and the guilt comes upon you, which before you was clear of, though the

root of sin was in you. All people that are out of the truth, may learn what this means, though it be written to children; for sin lies in the root from your conception, and then you coming to be acted by the Devil, who in that root is lodged, you actually commit sin, and comes under condemnation; and by how much you actually commit sin, by so much the more doth the body of it grow and increase, and the greater the body grows, the harder it is to be broken.

Therefore, little children, I write unto you in much love, because many of you are yet innocent, and knows not your right hand from your left, that you in time may be careful, for in your tender years you are as young Plants, easily bended, but growing up into a fuller strength, you will not so easily be made subject; for if you come to be wrapped into the root of sin, and delight your selves in the action of it, there will be sharper Judgment from the power of God rise against you, and be executed upon you and greater will your condemnation be; for, as I said before, that the greater the body of sin is, the greater will be the Judgment, and it will fall with a greater weight upon you, and the hand of the Lord will be more sharp in severity against you. So do not increase your own burdens, by increasing the body of sin, for every sin actually committed by you doth add to the body of it; but

but whilſt you are young and tender, mind the Light of the Lord God, and his power in you, and you will be kept clean in your infancy, and ſo come to be planted into the Root of Life, whilſt you are young, and be nouriſhed in the love of God, and ſpring up as tender plants in the hand of God, and he will beautifie you with the holineſs of his Life, whilſt you are young, and you will be unto the Lord a choſen Generation, and Generations to come will call you bleſſed.

And ſo, Children, mind the Love of God, for God hath much love unto you, for you are not ſo much defil'd with ſin, as many others in whom the body of ſin ſtandeth; and the Lord would not have you to commit ſin, and to defile your ſelves with it; but his love is to you in Chriſt Jeſus the Light, that you might be cleanſed whilſt you are young, & be kept clean throughout your dayes; and if you mind the Lord, he will do you good, and make you a bleſſing in his hand, and you will be a good ſavour in your preſent Generation, and ſo truth and righteouſneſs will naturally flow unto Generations to come, and the Seed of the Evil-doer with his evil branches will be plucked up, and rooted out, and the pure Seed of God will ſpring and increaſe, and bring forth its natural fruit of holineſs, and mercy, and all goodneſs; and the glory

of it will ſpread abroad through Generations, and it will become a covering over the earth, as waters cover the Sea. And now, children, you being carefull to walk in the fear of God, as you are brought forth in your natural Generation, ſo to paſs your dayes in all humility and fear, that your ſavour may be ſweet in your Generation, and that the end of your dayes may cloſe in the righteouſneſs and holineſs of God, that the next Generation which is to come may feel the ſweetneſs of your ſavour, and that you may leave a ſweet ſavour behind you in the Life of God.

So little children, I have briefly informed you in many places, and in much plainneſs I have ſpoken truth to your capacities, that you may feel the Witneſs of God in your own Conſciences give an anſwer, which if you take heed unto you will do well; therefore be carefull, and the Lord God Almighty give you an underſtanding in all things, that you may be a ſweet ſavour to God, and honour God throughout your dayes; ſo he will make you children of his Kingdom, and heirs of his bleſſing for ever.

To such as are in outward Government.

THe Wisdom of God was the first in Government, and by Wisdom the whole Creation was brought forth in a holy Order, and by Wisdom was governed in its created state, and the whole Universe stood subjected in that state unto Wisdom's Government, and there was no disorder nor confusion throughout the whole body of the Creation, but every thing as it was brought forth in Wisdom's time and order, so it was subjected under the power of Wisdom's Government; but when man degenerated from the Wisdom of God, by which all things were made and created, then he went from under the power of Wisdom's Government in himself, and became actually disposed in his own wisdom, and thereby lost his Dominion in God's Wisdom: And this was his fall; he fell from the Wisdom above, that is pure, into the wisdom below, that is earthly, and sensual, and deviliſh; and there the disorder came into him, which by his own wisdom he could not rectifie. And since the orderly Government of Wisdom hath been lost, there hath been disorder

order amongſt the Sons of men, and ſo there hath been a ſetting up of ſome, who have been appointed for the work of Government, and to rule with their power to keep order amongſt men, and to keep them in peace one amongſt another, and to preſerve every man every way in his proper ſtate wherein he outwardly is placed: And in this place *Moſes* was appointed and ſet to govern *Iſrael* in the Wiſdom of God; and it is ſaid, that *Moſes was the meekeſt man upon the earth*, and he governed *Iſrael* in meekneſs, and in wiſdom, and was a Magiſtrate for good unto them; and the Law that was given him of God, he was faithfull in the execution of it, and the tranſgreſſor came under his power, and the righteous was ſet free, for the Law was not made for them, neither did *Moſes* execute it upon them. And in thoſe dayes true Juſtice had a free courſe from the wiſdom of God in *Moſes*, and *he was a praiſe to them that did well, and a terror to the evil-doers*: And here he had the Sword placed in his right hand, and it went over the head of the tranſgreſſor, and brought the tranſgreſſor into ſubjection: And this was true Judgment, and righteous, and the execution of the righteous Law, ſtood in the righteous principle of God, which principle did endue *Moſes* with wiſdom and with meekneſs to govern. And the Scriptures mention divers Governments,

ments, which in Ages past have been set over the people, and some of them ruled in righteousness, and under them the people had peace; and some that ruled in cruelty, and in their dayes the people had trouble; and such Rulers turned against the righteous, whom they should have protected; and then there was a complaint that justice was turned backward, and equity could not enter, and that justice was fallen in the streets, and that the righteous was become a prey; (Mark,) the righteous was become a prey, and such were wicked that made a prey upon the righteous. And these things came to pass, either as the Rulers received the wisdom of God, or contemned it; for without the wisdom of God, it is not possible that any should rule for God, or should decree judgment in righteousness, or minister it with a good understanding; for *Solomon*, who was endued with wisdom, and ruled in wisdom, whose Memory doth not perish, but is a good savour this day, he saith, *The fear of the Lord is to hate evil, pride, and arrogancy, and the evil way, and the froward mouth do I hate. Counsel is mine, and sound wisdom: I am understanding, I have strength. By me Kings reign, and Princes decree Justice; by me Princes Rule, and Nobles, even all the Judges of the earth. I love them that love me, and all that seek me early shall find me,* Prov. 8. Now mark,

mark, the fear of the Lord is the first step into true Government, and the fear of the Lord is to hate evil, pride, and arrogancy, and the evil way; so both the evil, and the evil way must be hated. But where such are in Government as do practise evil, and delights in evil, and walks in the evil way, and in pride, and arrogancy, then they do not walk in the fear of the Lord, and so are not come into the first step of true Government, for such cannot have the counsel, nor sound wisdom, nor understanding, nor strength, and such can never be a terrour to the evil-doers, who love the evil way themselves; neither can they be a praise to them that do will, until they hate the evil, and the evil way in themselves. So it is the weighty matter to get wisdom; and wisdom proffers her self in kindness to all that seek her early, and makes a promise that she will be found of such; *They that seek me early shall find me*; *I love them that love me*: This is Wisdom's voyce, but the evil-doers regard it not, neither do they seek her, or love her; for, *The fear of the Lord is the beginning of wisdom*, and *the fear of the Lord is to depart from evil*: Then where the evil is loved and practised, where pride and arrogancy is advanced, wisdom is not sought nor regarded; and such cannot decree and establish their Laws in righteousness, for in wisdom alone is the true Order

and

and Government, it is by Wisdom that Kings Reign, and Princes Decree Justice.

So all ye Rulers, by what name soever distinguished, Let it be your care and diligence to get Wisdom, seeing that without Wisdom no Decree can stand approved unto God; and therefore its of the greatest concernment to get Wisdom; for Riches and Honour are with Wisdom, yea durable Riches and Righteousness; her fruit is better than Gold, and her revenues than choice Silver; she leads in the way of Righteousness, (Mark) Wisdom leads in the way of Righteousness, and in the midst of the paths of Judgment, that she may cause those that love her to inherit substance, and fill their treasures: And here is Wisdom, and her portion to her children, a portion that is durable and Everlasting; and this is a flourishing state, and a standing Government; but without Wisdom every Throne stands unstedfast, and all Nations are like the waves of many waters.

Therefore ye Rulers, Consider, and lay it to heart, both all that are present, and all that are to come, for this is to Generations; and you that are present mind your day, time is precious, and but a little remains unto you; therefore turn to that of God in you, for you cannot be free from its Reproof; it is a Principle that doth

doth not respect your persons, for it is in it self the most Worthy, Noble, and Honourable, and no man is truly Honourable but in it, though outwardly he may be set on high; it doth not regard any man for his greatness, but Reproves him for his sin, how Mighty soever he be amongst men; this Principle which is of God in man, hath a sure Testimony against that man which doth evil, and faithfully reproves him in his Conscience without regarding his greatness: And this is the Light of Jesus Christ, with which you are enlightned, the Light that is present with you every where and in every place, beholds your thoughts when you are upon your Thrones; and when you are together in Counsels, and upon your Seats of Judgment, the Light is with you and amongst you, and is in your Consciences a Witness for God, and if you err from it your Decrees can never be established, for there is nothing can stand but that which is of God; and from hence proceeds the works of mens own Wisdom, who Decrees Statutes, and executes Judgment, and not in the Counsel of God, their power and strength hath been overturned, and their Decrees hath come to nought; and so shall it be henceforth and for ever, saith the Lord, who doth all these things.

Therefore if you desire that your work may stand,

ſtand, and that it may not be rooted out and come to nought, then mind the Light of Chriſt in your Conſciences, in which Light the Wiſdom of God is received, and you minding the Light with the Light to be guided, it will lead you in the way of ſound Judgment, and bring forth Truth and Righteouſneſs, which God is ſetting up, and with his Arm defends it; and ſo in the Wiſdom of God you will ſtand in your right places to Rule; for the Counſel of the Lord is amongſt ſuch as receive his Wiſdom, and he gives his Counſel in his Wiſdom; but ſuch as are out of the fear of God, they are far off from Wiſdom's path, and ſo cannot walk in the way of true Judgment; and ſuch as do not hate the evil, and the evil way, but loves the evil, and the evil way, and the evil-doer, they are far off from Wiſdom's path, and have more need to be Ruled, than to be Rulers, for they can never Decree Judgement in Righteouſneſs, nor Miniſter it in Truth; then the Sword goes backward every way, and turns againſt ſuch as it ſhould protect, and protects ſuch as it ſhould fall upon, and ſo both the Decreers and Adminiſtrators are out of Wiſdom's path, and can never keep good order under their Government; and though ſome Decrees might formerly ſtand right in their places, as they were Decreed in relation to an outward Govern-

Government, and at that time might be juſtly executed upon ſuch as were principally intended ; yet the execution of ſuch Laws now may be perverted, and by thoſe that are to Miniſter them may be wreſted out of their proper place; and when the Miniſters of ſuch Lawes do put them in Execution, touching any matter which may relate to the Conſciences of people, though that Law may ſtand right in its place, as it was Decreed, yet the Execution of that Law otherwiſe miniſtred, than by that Law was intended, that Execution and Judgement doth not run in Wiſdom's ſtream ; and in this place there be many Lawes diverted, and in the Execution is wreſted out of their place, and in the practiſe of the Law there are many falſe ſtreams crept in, which by the Law it ſelf was never intended ; and ſo in many caſes honeſt people are wronged, who are made the only objects of the eyes of the Adminiſtrators of the Law, againſt whom the Law it ſelf doth not appear Intentionally ; and here juſtice is turned backward, and the Righteous is made a prey, and both the Execution of ſome Lawes, and alſo the practiſe in them are perverted, and poor men they are wronged, and know not which way to do themſelves right by the Law, though they be free to uſe the Law ; for firſt, being imbodyed in an unknown tongue to moſt men, they are not in a

capa-

capacity to understand them; secondly, the head of them being onely at one place, poor men cannot attend their own business, but are forced to employ and entrust Strangers with it, who many times prove negligent, and for want of care on their part, many poor men suffer loss: Thirdly, the many curiosities that stand in the practise of the Law, which by poor men cannot be attained, and so are constrained, if they make use of it, to buy it at an unreasonable dear rate; which if the Fountain and the Stream did spring and issue forth in the Wisdom of God, it might be otherwise, and might every way be reduced into better order: But touching the practise, there is something opened more fully in divers cases, in a Book entituled, *The Standing Truth.*

So let every man in his place be diligent, that you may Redeem the time that is past; and from high to low, who have a hand in any place to Rule, Take Counsel of the Lord in all you do, whether it be in Decreeing, or Executing, and let not any Law be decreed, or stand in force that is decreed, which in any place may bind the Conscience, but break them down, and lay them waste, for they bring distress and sorrow every way; for many innocent people come under hard usage in outward sufferings by them, and such as makes them, and Executes

them, they come under the hand of God, and his rebuke, and in that place they do themselves most wrong; for they go heavily in themselves, whilst Judgement is their Cup to drink, and it doth assuredly fall, and will remain for ever, without speedy Repentance.

So to be in the Wisdom of God is a High state, such are in a capacity to Rule, for they Fear the Lord, and hate both the evil, and the evil way, and in the Wisdom of God they are worthy of Honour, and the hearts of the Innocent can give it them, and they will not expect any thing more; and in the Wisdom good order is brought forth amongst all people, and love, and peace, and unity will grow and spring under that Government, and universal peace will spread over all the Earth, in the universal love of God, then Kings will Reign, and Princes Decree Justice, and the Vine will over spread, and there will be a sitting down under it without fear.

And now, O ye Rulers, be wise in your places, for the concernment is great unto you; there is one above you whose Judgment is true for ever, he is King of Kings, and Lord of Lords, strong and powerful is his Arm, who dwells in the Heavens that is higher than all, and in his hand you are but as Potters clay: Therefore fear before him, and wait for his

Wisdom,

Wisdom, that you may bring all things into right order, in such places and matters as you have power to order, that quietness and peace may be setled, and the issue of blood stopped, that so you may get your selves a name, which unto Generations to come may be a good savour; but if you seek not the Lord in your day, and set not his Fear before your eyes, then will your names fall, and the Remembrance of them will cease in your Generation; therefore, again I say unto you all, who are in Government this day, prize time while it is present.

To Ministers of Parishes, so called.

TO be an able Minister of the Spirit, is a place to be honoured and esteemed, for such doth labour truly in the Word and Doctrine, and what is made manifest in the Spirit, and from the Spirit declared, such a one is a true Minister, not of the Letter, but of the Spirit, and such doth not speak words which mans wisdom teacheth, but in the Demonstration of the Spirit, and in Power; and here stood their preaching, who were endued with

Power and Wisdom from on High, and in that went forth to gather the scattered, and the dispersed both of *Jews* and *Gentiles*, and to bring them into one Spirit; and they did not go forth until they had received Power, and were endued with Wisdom from on High; but they were to tarry at *Jerusalem*, and wait for it, and in waiting for it the gift came upon them, and they received it, and were able Ministers in it; then they having received the Power and Wisdom from on High, in the Power and Wisdom they received their Message, and there was a necessity layed upon them to preach that unto others, which they had received of God; and they were the good Stewards of the manifold grace of God; and these were sent of God to Proclaim the glad Tidings of Peace through the Gospel, and that *Jews* and *Gentiles* might be converted and turned unto God, who were seperated and alienated from his Life, and they went forth in the Joy of Gods Salvation, and preached Salvation by Jesus Christ, and declared the Glad Tidings of the Gospel of Peace; and in the Power and Wisdom which they had received of God, they were made manifest to every mans Conscience in the sight of God, and there was no enticing words amongst them, but plainness of speech as became the Gospel: And these were

true

true Ministers, who sought the Salvation of Souls, and preached Jesus Christ the Salvation of God; these were moved in the Power and Wisdom which they had received, to travel in hunger, and cold, and nakedness, and perils; and to suffer and endure stripes, and buffetings, and bonds; and as they were ordered in the Power, so they went from place to place, and from City to City, and from Country to Country, to make known the Glad Tidings of Salvation, and to preach the Gospel of Peace; and in this stood their service for God, and they gathered many unto God, who where alienated from him; and when *Jews* and *Gentiles* had received their Message, then they were converted and turned unto God, and came to believe in Jesus Christ, and to know his Salvation; and then they did not abide amongst the unconverted *Jews* and *Gentiles*, but come out from amongst them, and came into unity, in the Spirit, and in the Truth, and came into the Faith of Christ, and were true Believers; and so they met together in the Fear of the Lord God, and Worshipped him in his Spirit, and in his Truth, which they had received; and when they thus met together, then the Church was met together, and Christ the Wisdom of God was amongst them, and ordered them in the performance of all their services, and he

had the preheminence in all things, and in the motion of his Power and Wisdom they Preached, and they Prayed, and they Edified and Comforted one another, and there was no limitation of the Spirit amongst them, but whether Son or Daughter, in whom the Spirit moved, they performed the Service faithfully, as the Spirit required, and if any thing was revealed to another that sat by, the first was to hold his peace; and this was the Church-order, where Christ the Wisdom of God, had the Government and the preheminence.

And here was the true Church, and the true Church-order, in the Wisdom of God, here where no Parishes, nor Parish-Churches; here was no set maintenance in particular places, but a free Declaration of Gods Eternal Love, by Jesus Christ; and they Preached the Gospel freely, and neither money nor price was expected for it; and this was found Preaching, and Praying, and Worshiping; and they had the Power and presence of God amongst them, and they rejoyced in his Salvation, and drunk the Cup of his blessing freely: And these Ministers were not by man, nor of man, but by the Revelation of Jesus Christ, (Mark,) by the Revelation of Jesus Christ, and Christ Revealed the things of God freely, and he said, *Freely ye have received, freely give*; and they were faithful

faithful to his Command, and did not enquire how they should be outwardly provided for, but they trusted the Lord, and it was well with them; so did they gather Flocks, and the Flocks gave them Milk; they planted Vineyards, and the Vineyards yielded them fruit, and they did eat the fruit of their own labour joyfully, and were truly contented; this was a pure Gospel-Ministration, and these were true and faithful Ministers of it, whom the Lord God sent forth in his Living Power, with the Message of Eternal Life; and they preached the Gospel, and did live by the Gospel, (Mark,) they that preached the Gospel did live by the Gospel; this was pure refreshment and nourishment unto their Souls, and the River of Living waters did flow out of their bellies, and was a refreshment to many thirsty Souls in that day.

But Oh ye Ministers of Parishes! how are you degenerated from this Living Way, and from this glorious dispensation of the Love of God to the Sons of men? What is the Message that you have received? and what is the Tidings which you bring unto people? and what is the practise that you observe? Oh that you would once lay it to heart, and Consider it seriously! How many in all your time have you converted unto God? and how many have you brought to the Faith in Christ

Jesus ? and what is the peace that is reaped by your Gospel ? How many sit complaining for want, who yet know not the Salvation of God, but sit mourning and cannot find a resting place ? Your Balm doth not heal, your water doth not refresh ; you are unskilful Physitians at the best, and you cannot relieve a distressed soul, you do not receive your Gospel freely, but spend some Years before you get it, and with great summes of money you come to obtain it, and so it is your own, and not the Lords ; and his Way you do not know, but have invented your own devices, and sell your Gospel for what you can get, and Preach it at the greatest advantage to your selves, and so you buy and sell, and reap the profit : But what doth the soul reap by your Ministry ? and where is the refreshment that supplies the needy ? poor souls may cry and mourn under you, and never meet with satisfaction from you.

Oh, grief and sorrow, that proud, heady, high-minded men should be appointed for such a service, and should be maintained after such a manner, when they are so far degenerated from the Life and Truth of God in themselves ! and what sadness it is to Innocency, to see many thousands of people carried away with their windy Doctrine, which in the cun-

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ing craftineſs they have invented, and with that deceives poor people, and toſſes their minds to and fro at their own pleaſures : If you that are Miniſters will but look into your ſelves, and into your practiſe, you may behold (though your Eyes are very dim) that you are exceedingly degenerated from the way of Truth, and Goſpel-Miniſters, and alſo the Goſpel it ſelf.

Therefore be not Obſtinate and Rebellious in your minds, but ſubmit to the reproof of the Lord Jeſus Chriſt, for his Miniſters you are not, neither do ye bring true Tidings of him, and therefore you are reproved by him, which he would not do if you were his, and it would be better for you to look into your own houſes, and make things ſure at home, before you take upon you to Preach to others; for you that have not the Joy of Gods Salvation in your ſelves, can never bring others to ſit downe in it; and every wiſe man would know his own ſtanding to be ſafe before he go forth to build up others, for if you your ſelves be caſt away whilſt you are Preaching to others, what will the end of your Labour be? and what will be your reward? ſurely much grief and ſorrow.

Therefore

Therefore consider your present time, and think not to say with your selves, we are Christs Ministers, and it will be well enough with us; this will not bring peace in the latter end; for both you and your hearers must all come to that of God in you, before you come into peace with God, and you must know a war against the corruption that imbondages Gods Creation: there is much work to be done in you, before you can come into peace with God; there is a body of self stands in you, which you must deny in every place, and there is a daily cross to be taken up, and a strait Gate to enter, before you can know your peace sealed. And where is the man amongst you that is willing to deny himself for Christ? He that hath hundreds a year for his preaching, let him deny himself in that place, and manifest his love to Christ: But this is a hard saying to the easeful part, that would feed upon the fat: and if you were following in some other places, yet this would put a stop to many of you, and you would rather chuse to draw back from Christ, than to part with your great livings for him: And what a distance doth this make betwixt you and Christ, consider, and how far off you walk to pure Gospel-Order, or Gospel-Ministers. It is the Light of the Lord that is the Way of Truth, the Light that is pure, with which you are enlightned, and that Light you

must

must come unto in your own Consciences, and own its manifestation, and obey it, or unavoydably it will be your condemnation; for none can be saved, but in the Light with which Christ Jesus enlightens them; and if you outstand the manifestation of that Light, you are undone for ever; but if you turn to it, love it, and obey it, then it may go well with you, though you have very much to account for; for your sins, if considered, are the heaviest of many others, and the Seed of God bears the burden of them; for you do not only erre your selves, but you are the cause that makes many others to erre with you, and with the dark devices of your imaginations, you keep them closed within your deceit; so that you have the weight of others to bear in divers places, and this will be too heavy for you, except you speedily re[illegible] and surely the Lords compassion is much manifested in sparing you until this time; how many offences doth his love cover! and how many faults doth he behold in you! and yet passeth by, and doth not exercise severity, though with his Light he reprove you in every place, where you are amiss. And by this you may know that you are none of Christs Ministers, for whom he sends forth he justifies, but who runs when he sends them not, such he doth condemn; and you may be sensible that you are reproved in many things,

and

and guilt doth fall upon your Conſciences in many places, for the Light is a ſwift witneſs againſt all that you practiſe as Miniſters, it doth not allow of you nor your practiſe in any place for you have not received the power and wiſdom from on high, but have received your meſſage from your inventions, and you preach it for your own profit; and here you run when the Lord ſends you not, and ſpeaks when he doth not open your months, and ſets your time when he doth not appoint it; and how can you in thoſe things ſtand juſtified? Surely you are the fartheſt amiſs of all people, becauſe you pretend a ſpiritual office, and to have underſtanding in divine Myſteries, and from thence are ſet up to be Teachers of others, when you have never known the work of Gods power to change you from your n[illegible]rnal ſtate, and ſo knows not divine Myſteries revealed by Jeſus Chriſt, nor are not ſet up by him to proclaim the Goſpel of his peace: And therefore in theſe things you ſay you are what you are not, but are found lyars, as ſome was in times paſt, who ſaid they were Apoſtles, and were not, but was found lyars, and no lye is of the truth, but with the truth is reproved; and a lye is a bad meſſage in the mouth of a Miniſter, and yields a bad ſavour amongſt honeſt people, to ſay you are that which you are not, and to ſay you are ſent of God, when you

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are not, and to say you preach the Gospel, when you do not, neither indeed can ye in the state of your carnallity: Were it not better for you to speak the truth, and not to lye? and whether you had not need to repent of these things? Consider in time; for the Scriptures declares that the Devil is a Lyar, and that he hath been so from the beginning, and that he is the father of lyes, and all lyars must be cast into the Lake. And this may make you tremble to consider, who say you are Ministers of Christ, and are not, but are found lyars; let not that Proverb be used any more amongst you, nor do not report such things of your selves any more, for you are fathomed with the Light, and with the Light you are made manifest; and being seen with the Light to be so far amiss, you are pityed; and from the same is this written unto you: and though in some places it meet you with sharp reproof, yet it is in love to your souls, and in the love there is much coveted and passed by, which doth belong to you: But what is written is written to inform you wherein you are amiss in many things, and also that you might turn to the Light of Christ in your day, and receive the testimony of the Light in your own Consciences, and hear the voyce of Christ within you, and love it when it reproves you, for there is a message of love from God in the reproof; and by that

that you may know he would not have you perish, for he reproves the evil, that you may turn from the evil and forsake the evil, out of which the Light will draw you, if you stand still and obey when reproof cometh; and if you do but receive this pure Principle of Light which is manifest in your Consciences, which is the Light of Christ Jesus; then you must come down into his sufferings, and be made conformable unto his Death, and be buried with him in Baptism, and then your raising up will be in his Power, and in his Life, and you will know the Gospel in him, and the peace of the Gospel through Christ unto you, and the Joy of his Salvation in your own Bosoms; and then will his Life be as a Well of water, and the streams of his Love will overcome you to love him again, and then you will know what the necessity is to Preach the Gospel, and to proclaim the Glad Tidings of it unto others that want it: And there is the true Ministry in the spring, and in the vertue of his own Life; and then you will know neither money nor price can buy it, neither money nor price is to be paid for it: And this makes able Ministers, whose state it is not of the Letter, but of the Spirit; for in this Power and Wisdom that is in Christ Jesus, stands the true Ministry, and whatsoever is not of this is false and reproved; and if this you

come

come unto, then you will know that you receive your Message from him, and that you are sent of him, and his Love constrains you to proclaim the Glad Tidings of Salvation, which in your selves you know to be in Christ; and this will stop your own mouths in every place, and you dare not open them to speak of God and Christ, but as a necessity is laid upon you, and as the Love constrains you: And so you must first learn silence, and stop your mouths from speaking your own words, and keep your feet from running your own way, and come to know Christ your own Teacher within you, and learn the divine Mysteries of his Kingdom, before you undertake the Office of Ministers; and if you do not come to this, you are dead whilst you live, and are but as so many withered branches of a dead root, which yields no fruit unto God.

Therefore be wise in time, and receive instruction, and chuse Wisdom before Riches, and get Wisdom before great Livings, and come out of your Parish-Churches, and out of all your formal practises, and worship no longer the works of your own hands; but deny your selves in every place, and answer the Light in obedience, and take up the dayly Cross and follow it, so will the Power crucifie your wills and wisdoms, and empty you of all your old things, and cleanse you from your defilements, and then

will

will new things ſpring up in you, and a new heart and mind will be placed in you, and a new tongue will be given you, and tranſlation will be perfected by the hand of the Almighty, and through Regeneration you will come to know the Kingdom, and then you will not ſet up the Kingdom in words and obſervations, but in your ſelves will feel it to be righteouſneſs, and peace, and joy in the Holy Ghoſt; and then you will know ſettlement in the Kingdom, which is a better inheritance then your ſettlements in Pariſhes; *and except you be regenerated and born again, you cannot enter into the Kingdom of God*; and that you are not yet regenerate is evidently manifeſted through the old things that are yet alive in you, with which you are carried about and toſſed, and rouls in the air as clouds of darkneſs, that eclipſes the brightneſs of the Sun's glory: And ſo you are wandring Stars in the changable motions of your own wills; but who are fixed in the ſame ſtands firm for ever.

Mark that, and learn it, for if you be not born of God, you are yet in the fleſh, and in the fleſh dwells no good thing, neither can any in the fleſh pleaſe God who is a Spirit; and *all fleſh is graſs, and the glory of it as the flower of graſs; the graſs withereth, and the flower thereof fadeth away, but the Word of the Lord endures for ever.*

Therefore

Therefore let all flesh be silent before him. And there be many that have seen an end of all flesh, and are come to the Word of the Lord, that endures for ever; and they are taught by the word, and edified and comforted in the word, and they know every strange voice, and cannot follow a stranger, and they are set in the Kingdom which changeth not, and inherits the peace of the Kingdom, and such cannot observe your formal observations, nor drink of the streams of your poluted fountain, for they have sweet water in the spring of blessing, and their souls rejoyce in the River of God: Therefore ye Ministers of Parishes, give over your Ministry, and stand still, and behold what God is bringing to pass this day; for he is bringing a famine upon your Land, and desolation upon your Countrey, and he is laying waste your habitation, and spoyling your goodly buildings; and he is bringing forth his own work, and spreading abroad the glory of his wisdom, and his own Seed Reigneth, and his sure defence is stretched forth over it, and no weapon formed against it shall prosper: Therefore be you silent.

To such as practise in the Nations Law.

CHrist Jesus is the Law-giver, and his Law is holy, and just, and righteous; and this Law is good if it be used lawfully, it takes hold upon all transgressors, and goes over the transgressor in judgement; and this is a pure administration of Judgement, when Christ sits upon his Throne, who judges right in every place: and this Judgement must every man come unto in himself, before he can minister true Judgement unto others; for untill man come to the Judgement of God in himself, and know Judgement brought forth unto Victory, how can he sit upon the Throne of true Judgement? or how can he be in a capacity to minister true Justice unto others? it is not possible; for man as he is in himself, can never answer the mind of God; and whilest he remains unregenerated, he is but himself, and is a carnal man, filled with carnal reason, and a carnal mind; and that part can never minister true Judgement, because it doth not know the things of God; and until the things of God be perfectly known, there is erour

rour in Judgment; for it is not possible that any man should judge in truth, who is not come to the truth in himself; and none doth come to the truth in themselves, but who comes to the Light with which they are enlightned, which Light is Christ the Law-giver, and that which is not received in this Principle, and executed in this Principle, it is not of Christ, but of man; and so men do make Laws, and puts them in Execution after the manner of their own wisdoms, and in their own way, when Christ the Wisdom of God is not known amongst them; neither have they his counsel with them, either in making them, or executing them. And though some Laws, in some particular cases, may be intentionally good, according to the knowledge of those that makes them; yet through the execution of them they are many times perverted, and a wrong use is made of them, in the wills of such as have power to execute them; and by such practises there is wrong done many times unto those unto whom the Law intendeth right; and there is also many Laws, which in themselves do err from the good and sound Principle of Truth, and do not stand consistent with the present manifestation of Truth in this day, nor with the present temper and constitution of men; for that which in Ages past might stand answerable to the Constitution of

that preſent Generation, wherein they had their Inſtitution, yet the continuance of them, and the practiſe in them, in Generations following may not ſo fully anſwer the preſent time then, as in the time when they were firſt Inſtituted; ſo that through the execution of ſuch Laws, out of their time and place, do many times fall heavy upon ſome, which was never intended by ſuch as firſt inſtituted them; ſo that every Geneneration is to be ordred and governed by ſuch Laws as may anſwer the preſent temper of men, and the preſent manifeſtation of Truth in that preſent Generation; for to bind any mans Conſcience now by ſuch Laws as were made hundred years ago, is to ſet bounds to the Spirit, and to limit God if it were poſſible; and then for ſuch Laws to be put in execution by men who can ſearch no further than the letter of the Law directs them, this is a practiſe that ſtands onely by Tradition, and not from any preſent manifeſtation of God through which true Judgment is miniſtred. And this makes the yoke to be grievous upon the necks of innocent people, where old Laws do ſtand in force, touching the Conſcience in any place; and it is not reaſonable, that ſuch Laws that were made in years paſt, ſhould in this day be executed upon any people in point of Conſcience, and that for this Reaſon, Becauſe there is no limitation of God, but

but he manifests himself through Ages and Generations, according to his pleasure; and if Ages past did make Laws which might relate to things different amongst them in point of Conscience then, yet that is not a sufficient ground to continue that Law in force, and to put it in execution in relation to the Conscience now, or in Ages that do succeed; because the Lord may make known himself in a more fuller manifestation in this Age, then in Ages past; and every man is to be faithfull to the present manifestation of God in his own day; and therefore not reasonable by any old Law, to suppress him from the exercise of his Conscience towards God, nor to bind him to any thing, of which he is not convinced through the present manifestation of truth in himself; and besides, it is not reasonable that men should make Laws in their present Generation, which may in any case relate to the Consciences of any People, because in the same Generation there may be divers manifestations of Truth according to measure; and for any Law to be made, and executed upon such as differ in Judgment, and practise from those that have the present power, it is not reasonable, because such as may come under the punishment of that Law, may stand faithfull to God in that which he makes manifest to them in that day; and therefore not

reasonable to make a law to punish them for their obedience to God, nor to put that law in Execution against such a people.

Therefore, ye that Rule this day, Consider it, and all that practise in the Law, weigh things coolly, that you may come to know Christ Jesus the Law-giver, whose light is manifest in all your Consciences, which gives true Judgment in you upon all transgression; and you must come to the light, with the light to be guided, before you can come to the true Judgment-seat, for whilst the light is contemned by you, you Judge, and Judge amiss, and so punishes the Innocent, and lets transgressours go free; and not understanding the things of God in your selves, you call light, darkness; and truth, error; and good, evil; and not discerning, you proceed in Judgment against the truth, as if it were error; and because you call it so, you conclude it is so, and from that ground give your Judgment against it. And was not this the rash conclusion of the *Jewes*, who said that Christ was a *deceiver, and a Prince of Devills*; now their saying so, did not make Christ the wisdom of God to be so; yet having said it and concluded it in their dark minds, they made a law, and then they said, *We have a law, and by our law he ought to die*, and by that law they condemned and Crucified the holy and the Just one, and spared

a murtherer, now whether was this law and the Execution of it Right on their parts, who acted in it? I tell you nay, for Christ Jesus was the light, and the truth, and the life and the power, and the wisdom of God amongst them, though they closed their Eyes, and stopt their Eares, and hardened their hearts against him, and so spake reproachfully of him, and by wicked hands Crucified him. And so it is needful for you to consider, lest seeing, you see not, and lest by thinking you see, you be blind, and so stumble at the light which would do you good, and turn against the truth it self under the name of error. And this is for you to Consider in seriousness, both high and low that are concerned in the Execution and practise of the Law, that you may stay your Judgment in such cases as pertain to the Conscience, and let that thing alone, for it is peculiar unto God, and it doth not at all belong unto you, nor to your places, for in this case every man must stand or fall to his own Master; and you may condemn a man in this case by your law, when the Lord Justifies him and cleares him in his own Conscience from all offences; and doth not the Scripture say, *It is God that Justifieth; Who shall condemn? and who shall lay any thing to the charge of Gods Elect?* Now if you charge Gods Elect, and condemn them by your law, may not you be called

in question for so doing? and may it not be said, who are you that doth thus? *it is God that Justifieth*; and surely he doth Justifie all his Elect and chosen ones, who of his Seed are born. But this is a mysterie to you, and if you turn to the light of Christ, it will shew you, that the Conscience of another is without the compass of your Laws, and all Judgment that you give in such cases is but from things that do appear, and you are not to Judge according to the appearance, but to Judge Righteous Judgment, and that is the Judgment brought forth in the principle of God, which principle finds out the heart, and lays Judgment to the Line, and Righteousness to the Plummet; and so begins at the bottom, and cleanses out the corrupt ground in the heart; and this is true Judgment and Righteous. But you are Judging things that do appear, and so one sets up, and another pulls down, and one crys lo here, and another cryes lo there, and one is for one form, and another for a contrary form, and your difference lyes about forms onely, and your Judgment goes forth against such as differ from your form: and this is your own Judgment, which the Lord Rebukes; for the principle of God is a heart-searcher, and doth not Judge according to the appearance only: and this principle is within every one of you, and with it you may see how you

you ſtand in practiſe every way, and how your minds are diſpoſed, and what is the Intents of your own hearts, for there is much wrong done to an Innocent people through theſe things, which, in ſome particular caſes in matter of practiſe, is mentioned in a book, Entituled, *The Standing Truth*, which I ſhall here paſs by, for I now ſpeak more generally, and in the univerſal love of God, in which I have much pity to all ſorts of people that are out of order in their places, who have not the wiſdom of God to guide them in what they are called unto, and ſo run in confuſion and diſorder in what they practiſe, and giving Judgment of things in their own way, which is not approved in the ſight of God.

Therefore ye Rulers and Lawyers, keep your watch at wiſdoms poſt; and if you would flouriſh in your dayes, and leave a good ſavour behind you when your dayes are finiſhed, then receive wiſdom in the light, with which you are enlightned, turn your minds thither, and be diligent, that ſo the Judgment of the Lords power may go over the tranſgreſſing part in your ſelves, and that the ſpirit of Judgment and burning may cleanſe your old habitations in every place; then you will know Chriſt in you, and the law which proceeds out of his mouth, which law is holy, and righteous, juſt and good,

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and you will know his throne of true Judgment, and behold him sitting upon his throne in your selves, and judging down all your evil thoughts, words, and deed; then you will know the Law-giver, and the hand that executes it in Righteousnes upon the transgressour; and there is Christ the wisdom of God felt and known, in which wisdom deep matters are found out, and the secret things which lyes hid in the heart they are discerned, and Judgment goeth forth against the transgressor. And this makes Rulers wise in their several places, and fills them with gravity and sound Judgment, and makes them honourable in their generation, and in wisdom good order will be brought forth amongst you, which now is wanting for want of wisdom; for if the practise in your law was traced thorough, how many by-paths might you be found in who are concerned in it, surely very many, and being many, you smother them amongst your selves by your own practise, and being so that the practise lyes amongst your selves, you can answer one another in your own wayes, and there is none can discern you; but who walks in the light of the Lord, which makes all things manifest, and sees thorough the hidden things of darkness. So be wise in your day, as becometh men, be sober and moderate, and coole and quiet in your places, that

that is comely amongst men, and receive Christ Jesus the wisdom of God; thus you may be a good savour in your generations as becomes Christians, and that the meek, pure, holy humble, righteous principle of God in you, may dispose you in the power and wisdom of it self, and change you into the purity of its own nature, and that it may manifest the vertue of its own life, and bring forth its own fruit in all godliness, justice, mercy, equity, and truth; so will your names abide, and ages to come will feel the sweetness of your savour; but if you reject the wisdom of God, and yet go on in your own way, a blot will fall upon your names, and ages to come will tread upon you as not worthy of Remembrance, and God will raise up others to do his work.

Therefore in your day mind the Lord, and his fear, and be just in all things, and let not gifts blind your minds, nor Rewards turn away your Eares from the poor; cast bribery behind you, and tread Covetousness under your feet; for whilest such things are entertained, true Judgment must needs be perverted, and in that place your own Souls lyes in bondage to Corruption, and you are destitute of Gods Salvation, which is the saddest state that any man can be in; for the soul is of more value than all the world, and a wise man loves his own soul, and

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waits to know the Redemption of it, which cannot be Redeemed by any corruptible thing, as Gold and Silver, though you had never so much of it, but with the precious blood of Christ Jesus; and what will it profit you to be in great dignity, and high in honour amongst men, and to possess much of the worlds Riches, nay, if you had all the world, and lose your own souls? you are undone for ever, and surely your way doth tend to the chambers of death. Therefore I say again to you all, be wise in time, and look to your particular places, and let the streams of honesty and equity run amongst you, and do not pervert things which in themselves are honest, but follow the thing that is good in all you practise, that you may have peace in your latter End.

To such as trade in Weights and Measures.

AN Equal Balance with a just Weight is approved of God, and a true Measure in all things is a good savour unto God, and in such just and equal practises God is well pleased, and his Name his honoured; for that which is just and equal and honest, that yields a good savour,

favour; when every man and woman walks with a Conſcience void of offence towards God and men, and deals juſtly and equally with every man they have dealings with in their places, this is comely and commendable amongſt men, and is juſtified before God, and it keeps the Conſcience cleare from ſtain and guilt, and brings true peace to every man whoſe practiſe ſtands in any place: for when every man anſwers his place faithfully unto God, then doth he poſſeſs the peace of God. And if people do not deal juſtly and equally in their reſpective places, they cannot have peace with God; for if they do not anſwer their places faithfully as unto God, they erre from their calling, and goeth out of their place in which God hath placed them: If they have deceitful Weights and Meaſures, and an unequal Balance, and do not yield the full weight and meaſure to every man they deal withal, they do not anſwer their places faithfully, for the Lord appoints unto men their places in their Callings, and he makes ſome capable of one place, and ſome of another, and doth require of every man faithfulneſs in his place; and if he do not perform his place faithfully, then he grives the Lord; if he do not ſtrive in ſingleneſs, to perform his place faithfully, his Conſcience doth offend both God and honeſt men, and in that place the peace of God

God cannot be his portion; for the Light of the Lord in his own Conſcience doth purſue him, and is a ſwift witneſs againſt him: if he have an unjuſt weight, and ballance, or meaſure, and thereby defraud, and cozen, and deceive ſuch as he deals withall, he ſtands with a guilty Conſcience before God, and receives Judgement from the righteous Principle of God in himſelf; for all deceit, and fraud, and guile, and cozening, and cheating, and diſſembling is in the fall, and with the light of Chriſt Jeſus is reproved, and with the light you may ſee in your ſelves, when you deal falſely, either in weight or meaſure, or any other way: then conſider what that is which diſcovers it, for it cannot be any thing of ſelf, becauſe ſelf ſeeks the advantage by ſuch dealings; then it muſt needs be ſomething of God that diſcovers it, and reproves it, and it is the light of Chriſt which doth ſo make manifeſt your dealings in every place; and with the light you may ſee when you intend to defraud by your falſe weights and meaſures, and your unequal ballance, and when you do not allow weight and meaſure in ſuch things as you deal withall in your trading, and you may ſee that it is not right on your part when you ſtand in any deceivable practiſe, and is defrauding and cheating of others, neither can you have peace with God in that place, for

God

God doth not allow of any thing, but that which is juſt and equal; and if any of you act or do otherwiſe, with the light in your Conſcience you will be reproved, and by that you may know when you tranſgreſs, and ſin againſt the Lord; and when you ſeek to pleaſe your ſelves, and to gain to your ſelves by defrauding another any way, or in any thing, either by an unjuſt weight and ballance, or meaſure, and you may ſee when your hand would deal deceitfully in weight or meaſure; and you may ſee that you have not a ſound and right mind in that thing, but a covetous end which would get profit any way. And how much are theſe things practiſed this day amongſt men, who are from the Principle of God in themſelves, and are not come to know it to be their guide, nor to ſtand in awe of it? they think if they can but hide their deceit from men, and that men do not complain of them then all is well enough; and this party is a ſelf-ſeeker, and a man-pleaſer; firſt, ſeeks profit by deceit, and then would pleaſe men with fair words, to get a good report, and ſuch doth not regard the Lord, nor his fear; and ſo men ſets up wicked practiſes, and by lying, and ſwearing, and cheating, and deceit, they ſeek their own gain by them; how will many men commend that thing which they have to ſell, and will not fear to paſs their word in the praiſe of it, when they

they know in themſelves that it is not ſo, as they ſpeak of it; this is a great evil, and grieves the Lord. And how is covetous practiſes exerciſed amongſt men in their dealings one with another! and how doth deceit and guile abound in ſuch dealings! and how do men ſtudy deceit, and with all their ſtrength ſtrive to advance! and ſurely the Lord is grieved with it from day to day.

Therefore all People that are concerned in ſuch practiſes, mind the light of the Lord in your own Conſciences, that is a good Principle alwayes preſent with you, though you in your wicked practiſes be diſtinct from it, and doth not regard it, yet it is within you, and is a witneſs againſt you, and you cannot hide your ſecrets from it. You may hide your deceit from men, and may pleaſe them with fair words, though you do deceive them in your dealing; but you cannot hide deceit from God, neither can you pleaſe God, but in doing that which is juſt and equal every way; and if you do not ſo, you grieve him, and draws his hand forth againſt you, with which he corrects you in ſecret. And if you now be diligent, and obey the reproof of the light, and joyn to the light, it will guide you in the fear of God, and will teach you to do right in all things, and upon all occaſions, and do as juſtly in ſecret as if men did ſee your dealings,

dealings, and you dare not do otherwiſe, for the fear of God will be placed in your hearts if you love the Light; and this is a righteous guide, and all that follow it are guided in righteouſneſs, and ſo comes to deal righteouſly, and equally, and juſtly with all men; and ſo the practiſe of truth, will ſtand in the principle of truth, and that is a ſure foundation; and ſuch ſeeks to pleaſe God above all things, and to ſtand approved unto him; and ſo from the righteous principle of God you will come to meaſure juſtly, and weigh equally, and your balſance, and meaſures, and weights, will be all true according to their places, and your hearts will be true, and your hands true; and here you will come to diſcharge your ſelves in your places with a good Conſcience towards God and men; and you will not regard the eyes of men, but the Principle of God; and this will be juſt dealing, and righteous in the ground; for it is the righteous Principle that brings it forth, and it will anſwer to the ſame Principle in another. And if in this you ſtand, then will honeſt men ſpeak well of you, and God will approve you, and you will then ſtand with a Conſcience void of offence towards God and men; and here you will have the anſwer of a good Conſcience, and peace with God; and you will be a good ſavour unto God, and honour

God in your places, and so will finish your time with joy and not with grief; and that will be the the greatest profit unto you, for the desire of money is the root of all evil, *which whilst some covet after, they pierce their souls through with many sorrows.* Therefore be warned if you love your own souls; and those that be your Prentises, be carefull over them, and order them in the Wisdom of God; and first teach them the fear of God, and keep them out of vanity and bad company; for many are enticed to do evil in their youngness, and so doth themselves wrong, and doth wrong to you whom they ought to serve faithfully; and this many-times comes to pass through your allowance of liberty, in which liberty they run into vanity, and falls into bad company, and then temptations they are presented, and there is a readiness to joyn with them, and to put the thing in practise, and so there is wrong done every way. Therefore keep your eye over them in the Wisdom of God, and be not hard nor severe with them in their places, but meekly instruct them in the thing that is good, and allow them that which is convenient to their places, and learn them to deal justly upon all occasions, and not to defraud any man upon any account; so will your savour be sweet in all places, and you will reap more profit every way by so doing, then by practising

ctiſing deceit; ſo in all things be diligent, for it muſt ſo come to paſs concerning you, that time will ceaſe, and be no more unto you in this world, and then you muſt ſtand before the Lord as you are: and if you have obeyed the Lord, and done well in your time and places, then you will have your reward; but if you have diſobeyed the Lord, and diſ-regarded his counſel, and have ſpent your time in deceit, then in ſorrow you will lye down, and your latter end will be bitterneſs: Therefore remember your end.

To ſuch as buy and ſell in Markets, or in any other places.

MAN *was created upright, but he hath ſought out many inventions.* And through inventions diſorder is come amongſt men, and by defrauding, and cozening, and cheating one another, they run into confuſion and diſtraction, and ſo are gone from the created uprightneſs into ſubtilty and inventions, and with that ſubtil part they invent their wicked practiſes, and ſtudies how to gain their own advantage in their dealing. And from this ground ariſes all deceit amongſt men in buying and ſel-

ling, and trading; and they will commend their Cattel and their Commodities above what they are, and above what they know them to be, to gain advantage; and though they know that their Commodity be not at all worthy of commendations, yet the subtil part inventeth how to commend it, and how to set a great price upon it, and by subtilty thinks to over-reach another, and it may be will ask much more for such a Commodity then he intends to take for it; and from thence many vain words arises amongst men in their dealing, and in their bargaining; and not onely so, but also many oathes, and cursings proceeds out of their mouthes, and all to set forth that thing which they know is not to be so commended; and here men stands in swearing and cursing, and multitude of words before they can come to close, if they do close at all; and this practise is not in the created uprightness, but from the subtil inventions, through which man is carried out of Gods fear and order; for the created uprightness is a pure, just and holy state, a state that stands upright to God, and unto all men, it is not a subtil Inventer, but a simple Dealer in all things, it cannot lye for gain, nor swear for profit, nor curse for wealth, it cannot deceive, nor defraud any man in dealing, though much outward profit might be seen in

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the end, it cannot commend a thing above what it really knows it to be, it cannot make many words in bargaining; for it is an upright ſtate, and ſpeaks things uprightly and juſtly, and ſpeaks no more than it knows to be true, and not that neither at all times, for many words is a burden to it, and it is weary of them, it prizes the worth of things according to diſcerning, and according to diſcerning it ſpeaks a ſtanding word; it hath no reſervedneſs in it to take or enſnare another by deceit, for it is upright in all things. But how is man degenated from the Created uprightneſs! and how hath he ſought out the ſubtil Inventions! and how doth every generation grow more cunning in their dealing! and more deceit and guile breaks in upon generations, and they degenerate more and more from the Created uprightneſs; ſo that it is a grief to behold how one man deals with another in trading, and how Markets are filled with multitude of words; which ſtands wholly in deceit and guile, and what a noiſe doth people make in Markets, and runs in the purſuit of gain with ſuch Eagerneſs, as the whole Courſe of nature is ſet on fire, and the anger and the paſſion, and the unruly nature will ſometimes be ſo let up, as one man will ſtrive with another about their dealings: and how will one man deceive another, and defraud another with buy-

ing things one from another, and many times foreſtalling things before they come into a Market, and many times by Ingroſſing things into their hands which they have no need of, but to lay them by, and keep them for advantage; and this wrongs the poor, and the needy, that when things are at a reaſonable price, then the Rich Ingroſſes them, and by that means keeps it at a dearer price in plenty, than otherwiſe it would be, and then in ſcarcity the poor muſt either buy it at their dear prices, or be in want; and this grinds the poor every way, and is a diſorderly practiſe, and is filled with Covetouſneſs, which the ſubtil Inventer finds out to get wealth and Riches; and thus men run, and knows no ſtay for their minds, they would be dealers in every thing, and counted great dealers in all things, and would have a name, and ſo are alwayes in the thronged part, and in the cumber about many things, in which they all offend. But who Remembers the Lord? or who chuſes the better part? or who ſeeks the Kingdom of God firſt, and truſts the Lord to add all things elſe unto him? and who ſerves the Lord with fear? not the ſubtil Inventer, but the Created uprightneſs, which under all ſuch practiſes and wicked devices lies grieved and pained; for though man be gone into the Inventions through the temptations of the ſubtilty,

tilty, yet there is ſomething upright remains in him, which did preſerve its own being, though man degenerated; and this is a pure principle in man, which doth not allow of deceit; for that which is upright, and that which is deceitfull, hath no agreement together in any place; ſo that when deceit is practiſed, uprightneſs reproveth; for it bears the burden of it. Therefore all people who are concerned in theſe things, take heed to your wayes, and to your doings; for they are very bad, you cannot but know your ſelves, that there is much amiſs in you, and that you do run many times after diſhoneſt gain, and that which lets you ſee is it the light of Chriſt, and that you muſt come unto if ever you come to be upright men? for though ſome may be qualified in ſome things, and in their natural temper do manifeſt more moderation than others, and that there be more reſervedneſs in their wayes, and that they do not appear ſo paſſionate, nor angry, openly ſo deceitfull; yet there is a ſelf-end lyes in the bottom of ſuch a man, and he will reach forth himſelf to make his end ſecretly; for if the mind of man do not come to the light, with the light to be guided, he doth not come into the upright ſtate, but lyes amongſt the many inventions, where none can pleaſe God. And now your day is with you, who are buying and ſel-

ſing, and trading; and the Light of Chriſt is manifeſt in you, to ſhew you wherein you erre; and if you do not turn when it repoves you at any time, and come to repentance, you will wrong your ſelves for ever. Therfore make haſte out of your way, and turn to the Lord and receive his wiſdom in the light, that his wiſdom may order you in all your places and ſervices; then you dare not uſe many words in your bargaining, but ſpeak a ſtanding word, according to your judgment in that which you have to ſell or buy, and you dare not ſpeak in the praiſe of any thing for any end to your ſelves; and this praiſe would ſtand in uprightneſs, and would anſwer Gods witneſs in every man, and then you would be out of fear to be cheated or deceived, becauſe the uprightneſs deals plainly and ſimply, and ſpeaks of things as they are, and not otherwiſe, and cannot conceal any fault, if it know it to be a fault; and then there would be a cloſing in few words, as the Commodity was liked, and yea and nay would ſtand on both ſides. And in this is the good order, and is comly and commendable amongſt men, and a good ſavour unto God, whereby he is honoured. And when you have done your markets, then repair to your outward dwellings, and do not ſit and drink and revel in Ale-houſes, for by that you many times doubles your offence; and when you have

have gotten some dishoneſt gain by deceit in bargaining, then to ſit at an Ale-houſe until you have ſpent it, and it may be much more, then had you not better been without it every way, for it adds ſin to ſin with grief. Therefore be careful, and eſchew ſuch evils; and when you have refreſhed your ſelves as need requires, then do not run into exceſs; for many are taken and wronged in that place, who goes to uſe the creatures only for refreſhment; and when they fall into company, and the ſtrength of drink doth begin a little to ſtrike upon their naturalls, then they are overcome to continue until they wrong themſelves every way. Now the light of the Lord Jeſus Chriſt guides out of all thoſe evils: If that you mind it, and obey it, it will guide you from lying, and learn you to ſpeak truth; it will guide you from drunkenneſs, and learn you ſoberneſs, and ſo will change you from all thoſe Evils wherein ye walk, as it hath done many in this day, who ſometimes were ſuch in ſome degree, but now are waſhed and changed by the light, and walks in the way of peace with God, and can commend it unto you from a certain ground, if you can but receive the report; and they can tell you in truth, that it is better to walk one day in the light, though it be in the Groſs unto themſelves, than to ſatisfie themſelves by gaining the world through Invention;

vention; and this is the Word of the Lord God unto you all people, forsake your way and live and walk in the way of understanding, that you may honour God in your generation, and that you may be a good savour unto God, and unto one another; and in all things chuse the good and let the evil go, then will your dayes end in peace, which otherwise will end in sorrow; and in that day you will remember the time you have mis-spent, which then you cannot recover again, though you may seek it with tears; therefore whilst you have it, prize it, and do not spend it vainly, for you have spent too much after that manner.

A General Exhortation.

NOw as there is a view taken of this great body, and every particular state being seen in its several place how it lyeth, and an Information being gone forth in the universal love of God unto them all, whereby they may behold their error from the Created uprightness in every place, and may also behold a way open to come in again into the good and blessed state of Innocency, and to be gathered into the way and path of simplicity, where no deceit, nor guile, nor hypocrisie can have being, and

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so to come into the holy and good order of wisdoms Government, and to stand as so many branches in their several places, to be a good savour to God, and honour God; for if there were unity in the life and power of God through the universe, how sweet would every one be in their place! and what a good savour there would be through the Creation! and then the Creation would be set free from that which now burdens it, and God would have honour, and glory, and praise in his own work, and his goodness and his blessing would rest upon it, and there would be plenty to every man in his particular place, and he would rejoyce in his own portion; and then no deceit, nor guile, nor lying, and swearing would be used amongst people to get dishonest gain; and how would such a generation honour God! and how amiable would such a generation be in their places! how amiable a thing would it be to see parents of children to bring up their children in the fear of God, and to nurture them in the wisdom of God, and to train them up in love and peace and unity together! and to see Masters and Dames of families to order their families in Gods wisdom, and to keep them in good order every way! and to see servants in their places serve with diligence! and to see aged people filled with found wisdom and gravity!

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and to see single people wholly given up to serve God, and to see young people remember their Creator in the dayes of their youth, and to see children fear the Lord in their infancy, and to see such as are in outward Goverment to be cloathed with the wisdom of God, and to see Ministers of Parishes deny deceit, and come into the truth, and to see Lawyers in true Judgement and Equity, and to see all Trades-men with Just Weights and Measures, and to see all Buyers and Sellers in the created uprightness; then would hearts and minds come neer together in the one principle of God, and unity and peace would abound amongst people: And therefore as one body, you are all exhorted to fear the Lord God, and turn to his light with which you are enlightned, and yield to obey it, when in your Consciences it doth reprove you, hearken diligently to that voyce, which calls you to return, and do not reject the Counsel of the Lord in any wise, but be still and quiet, and bow to the light in every manifestation, and believe in it, as it doth manifest it self, that with the light, the disorderly nature may come to Judgement in every place, and that through Judgement the Creation may be delivered, which at this day travels in pain, grief, and sorrow; for the disorder is above, and by disorder you are

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all out of your places, and so runs in wicked practises with which you dishonour God, and wrong your own souls. Therefore you are all exhorted to mind the Light which would do you good, and do not run your selves wilfully into eternal misery; for the Lord would not have you perish, but would that ye might come to the truth and be saved: And this is his compassion towards you, and his patience and forbearance concerning you; for who amongst you that have not deserved cutting down, if the Lord should not exercise his mercy? every instant of time he may justly smite you, and bring your dayes to an end in a moment.

Therefore consider for what end you are yet a breathing Generation, and have yet time given you; is it not that you may behold Gods goodness, and come to repentance, and that you may know the Light with which you are enlightned, to be your redemption from your vain conversation; and your Salvation from your vain traditions, that every one in your places might honour God, and be a good savour unto God? for what good doth your observations of dayes, and your preaching, and praying, and all your worships and services, and all your talk of God, and of Christ to be your Saviour, and the hope which you say you have by his merits; what good will all this talk do you, whilst

whileſt you live in ſin, which is contrary to God? and ſo are under the condemnation of Chriſt, and not in his ſalvation; for he doth not merit any thing for the ſin, but for the ſinner. And conſider how this lyes, for you want underſtanding, Chriſt Jeſus doth manifeſt his light in man, and with his light he lets man ſee his ſin, by which ſin man is ſeparated from God, and he reproves the ſinner, and calls him to repentance; then the mind turning to the light, when the light reproveth, and anſwering the light faithfully, then doth the light begin to ſeparate him from the ſin, and to draw him out of the ſin; ſo Chriſt ſaves the ſinner from the ſin which he hath lived in, and through his judgement he purges the ſinner, and makes him clean through the water of Regeneration, and then he reconciles unto God the Father by himſelf, and merits the love, and the life, and the peace for the ſinner, which in the ſinful ſtate was ſeparated from God, but now in the clean ſtate is reconciled to God by Jeſus Chriſt; and ſo man is not reconciled as a ſinner in the ſin, but a ſinner waſhed, and bathed, and cleanſed by the pure water which taketh away the filthineſs of fleſh and ſpirit, and ſo reconciled to God, who is holy, in the holineſſe of Chriſt Jeſus. And here man comes to Chriſt, and to his Salvation, and ſalvation is the work of Chriſt alone, and

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by him is perfected through Regeneration; so that it may here be understood by this short Testimony, that the Free Grace of God by Jesus Christ is held forth for Salvation, and not the Covenant of works; for though it be so, that people must come to repentance and amendment of life, and that they must deny their evil wayes in obedience to Christ, who is pure, yet there is no act which by them is done, that brings Salvation, though in their way they do meet with Peace from God through obedience; but the Salvation is in the Free Grace of God through Christ Jesus; and the Grace of God that brings Salvation doth appear to all men: [mark] the Grace of God doth appear to all men; and where doth it appear? why, in their own Consciences; and what doth it appear against? why, against the body of sin in every place; and what doth it appear to do? why, to destroy the Devil, the Author of Sin; and what will it do further? why, it will teach to deny ungodliness and worldly lust; so [mark] the Grace of God that brings Salvation, doth appear in man against ungodliness, and teaches man that doth receive it, to deny ungodliness and worldly lusts; and these things must be denied in obedience to the Grace. Yet the Salvation doth not stand in the thing done, but in the Grace alone, which requires the duty, & teaches

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to deny that which it appears against, and then it takes away the sin, and saves from the sin which hath made man unclean; and what will the grace do further? why, it will teach to live soberly, and righteously, and godly, in this present evil world. So [mark again] here is a change wrought in man by the Grace of God, the Grace as it doth appear being received, the ungodliness and worldly lusts they are denied, and soberness, and righteousness, and godliness, they are brought forth and manifested by the Grace; and here is the Free-Grace in the Free-Love of God by Jesus Christ, who is Salvation to the Ends of the Earth, to all that in him believe. But people doth not know him, and so lets forth their own belief into an imagination of him, and looks to find him in their own way, and they having formed him in their own belief without them, they neglect the manifestation of his Light within them, and the body of sin remains unremoved; and such knows not his Salvation, but with sin is defiled and polluted, and with that unclean body his Life is pressed, and there the Just suffers for the unjust, and the load of sin is heavy upon him, which in his patience he beareth, though with his Light he place Judgment upon it every way. And thus it is opened what the Grace is in it self, and what it is unto

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man that receives it, and believes in it, that all may mind the grace that brings salvation, and close with it in its appearance, that they may come to salvation by it, which in it self, is free.

Therefore all People ponder these things in your hearts, and wait to know what time will bring forth in order to your salvation, and do not neglect the time which you have present, but day by day consider Gods goodness towards you, that his goodness may overcome you to repentance, and that you may come to Jesus Christ, and know your salvation by him alone that his peace he may seal unto you in his own Covenant, and that in his life and wisdom you may walk as becomes Christians, in all sobriety, and honesty, dealing justly, and loving mercy; and then you will be a good savour unto God, and Generations to come will rejoyce at your remembrance; and this is an Exhortation unto you joyntly, that you may come to the light of Christ particularly, which light is but one in you all; and if you mind it to obey it, you will know the good order in it, and every one in your particular places, being brought into good order with the light, you will have peace and comfort in your places; and in the light which is but one, you will in one be joyned, and there will be but one heart and mind

amongst you, and then as one body you will stand in Righteousnes to glorifie God; and this will bring peace in the latter end; but if you refuse to hearken, and to obey, your destruction will be of your selves, and God will be clear when he judges: Therefore consider it seriously, and neglect not to close with the tenders of Gods love; for to day it is unto you, but to morrow it may be hid from you, therefore lay it to heart.

Concerning Faith.

CHrist Jesus is the Author of Faith, and by his Resurrection he brings it forth in himself; it is a pure substance which is holy, and doth proceed from the life, and with the life is strengthned, and through the life it hath its growth by degrees; and this is true Faith, and is but one, not divided from the body of the Author, though in its manifestation it may appear diversly; for the diversity of its manifestation is to be understood in its degrees, according to the Resurrection of the Seed; for the substance and matter of Faith being wholly in the Seed, it cannot be otherwise known, or received, but as the Seed rises and reveals it; so that

Faith

Faith is the gift of God, and is revealed by the Reſurrection of the Seed; and this Faith goeth through the body of darkneſs, and gets victory over darkneſs, whereby the Seed comes up into a more glorious liberty in the Reſurrection, and Faith comes to be advanced into a higher degree, and is ſtrengthned with the vertrue of Chriſt, who is the Author of it, and ſo it goes on into a more full perfection, through degrees. And this Faith worketh by the Love in which it is nouriſhed and ſtrengthned, and by this Faith the Juſt lives, through all oppſitions, and victorie over the world is obtained by it; *For this is the victory that over comes the world, even your Faith.* For the world is an enemy to the Lamb, and from the foundation of it, the Lamb hath been ſlain; and the world warreth againſt Chriſt, the Author of Faith. Now Faith coming up through the Reſurrection of the Seed, and ſtanding in the power of the Author; with this Faith is victory obtained over the world, through which victory the Lamb comes into liberty, and the Seed that is pure aſcendeth, and the Faith aſcendeth into a higher degree in the Seed; ſo that the Conſcience comes to be cleanſed from that which hath defiled, and the Seed of God which is pure takes the Dominion in the Conſcience; and the Conſcience is made pure through the Reſurrection of the

Seed, and the Myſterie of Faith is then held in a pure Conſcience ; (mark) the Myſterie of Faith is held in a pure Conſcience, the Seed which ever was, and is a Myſterie to that part which would live by knowledge ; and as the Myſterie of Faith comes to be held in a pure Conſcience, ſo the fruits of Faith is manifeſt from the Myſterie , and branches forth in all purity, according to the nature of the Myſterie; and this Faith purifies the heart with its purity, and makes the in-ſide clean, and the in-ſide being clean, the out-ſide is clean alſo. And this is the Faith of Gods Elect, and doth ſhew it ſelf by its own work : *For as the body without the ſpirit is dead, ſo Faith without works is dead alſo.* And this is not an imagined Faith, but a revealed Faith, and by the Reſurrection of the Seed it is brought forth ; and this is one Faith, in one life and power, and it ſtands in the power, and by the power is preſerved ; *And without this Faith it is unpoſſible to pleaſe God*; neither can any come to God, neither can any be juſtified before God ; for true Faith is in the Son, and with the Son the Father is well-pleaſed ; and by the Son muſt all come to God that comes unto him ; and in the Son is Juſtification, for Faith in the Son makes clean the heart, and gives victory over that which is contrary to God ; and with the power of the Son, in whom the

the Faith ſtandeth, the polluted part is caſt out, and by the Son there is acceſs to God. Now there are many beliefs in the world, and many imaginations, yet but one Faith, and that Faith is revealed, and none can know it but in the Reſurrection of the Seed; for Faith in it ſelf is a Myſterie, and is hid in its own ſubſtance, and none can ſee it, nor know it, until they joyn to the light, and wait in the light, to feel the riſing of the Seed, and Faith by the Seed revealed. So true Faith doth not ſtand in the wiſdom of men, but in the power of God, which power kills the unrighteouſneſs, and reveals the righteouſneſs from Faith to Faith; and then by Faith there is Juſtification known in the Righteouſneſs, and there is peace felt with God through Jeſus Chriſt. And this is purifying Faith, and ſaving Faith, and is but one Faith, which hath its work in man; and the good fight of Faith being fought, the courſe comes to be finiſhed with joy; and this is a ſtanding Faith in the ſtanding power of God, which goes over the unbelieving part, in which Faith, there is perfect unity and concord, and all born of the Seed meets together in it, and ſtands in one perfect body, according to the degrees in one perfect Faith, and with one perfect heart and mind they rejoyce in God their Saviour. So whatſoever belief man hath made to himſelf, and

whatsoever he hath set up through that belief, to be the object of it, he must unloose his hold, and break his Idol down, or he cannot meet in the unity of the Faith with those that are born of the Seed, neither will his belief save him, neither will his belief abide in the Furnace, nor endure the tryal through affliction, so can never be found to the praise and glory of God; but Faith in the Power is preserved in the Furnace, and strengthned in afflictions, and in the power is kept to the end, and so goes through all by believing; and Christ who is the Author of Faith, he also is the Finisher of it; and the tryal of this Faith is much more precious than Gold that perisheth, and is found to the praise and glory of God; and the end of this Faith is everlasting peace. *And this Faith is the substance of things hoped for, and the evidence of things not seen*; and by this Faith the *Elders obtained a good report*; which Faith is now known again, and the just mens spirits in it, and there is an universal unity amongst the Just from the beginning. And this is true Faith.

Concern-

Concerning Hope.

THe hope which gives ſatisfaction is Chriſt Jeſus ; and this hope ſtandeth firm and ſure, and it is anſwered with peace in hoping, for the living hope is in Chriſt ; and though many oppoſitions may riſe againſt it, yet the hope doth not fail, but reaches to attain the end, and hopes to the end ; for hope reaches to ſomething, and hopes for ſomething that is not yet attained ; for when that which is hoped for comes to be enjoyed, then the hope is ſatisfied, and ceaſes hoping, and enjoyeth that which it hath hoped for ; for whileſt it is hope, it waits to be anſwered with that which it hopeth for, and ſo hopeth over all that which ſtand in oppoſition, and it is anſwered with peace in hoping, though the full enjoyment of that which it hopeth for be not yet attained, and it ſtill preſſes forward to its deſired hope. And this is Chriſt in man the hope of glory ; (mark) Chriſt the hope of glory, the hope that liveth, in which hope man knows a part in the life, and with the leaſt meaſure of hope in Chriſt the life, he breaths after more life, and hopes for more enlargedneſs in the life, which hope doth ſtill

Preſs into the life, and here Chriſt is the hope, and Chriſt is the life, yet whilſt the life is in bondage to any thing, the hope is exerciſed in hoping, becauſe in that place there is not perfect liberty, which the hope hopeth for; and all that feels this hope, they feel Chriſt, and they breath in his hope for perfect liberty in his life, and waits to be delivered by his power from under the bondage of corruption, and waits for the glory, and hopes for the glory, and ſo the hope is kept in the life, and breaths in the life to come into the glory; and in due time there is an anſwer given, and it comes to a full poſſeſſion of that which it hoped for, and ſo comes to its ſatisfaction in the glorious liberty; for it is to be underſtood, that whilſt the Seed is in travel in any place, that there is ſomething of the oppreſſing nature over, and then the hope is exerciſed through Faith, and the Faith believes over it, and the Hope hopes in the Faith; and in that ſtate there is a hope to be eaſed, and a hope to be delivered, and a hope to come into the glory, and a hope to be eſtabliſhed in reſt; and here Faith and Hope have their unity together, and are exerciſed together, *and Faith is the ſubſtance of things hoped for*; and by the power in which it ſtandeth, it makes way for the hope, and brings in *the evidence of things not yet ſeen*; for Faith and Hope are united in the ground,

ground, and Faith goes forth in the power, to make way for the liberty of the hope, and through the Faith, the hope overcomes oppositions, and comes to the enjoyment of that which it hopeth for, and so Christ is in man the Author of Faith, and also the hope of glory; and this is a living hope, and a standing hope, for it is begotten in the life to breath after life, and hopes for the full perfection of life, and the glorious liberty in the life, which being attained, the hope is then satisfied, and possesseth the thing which it hath hoped for, through the travel; and there the hope is fully answered and satisfied, and then faith and hope rejoyces in the glorious liberty of Christ the fulness. And this hope is not like the hypocrites hope that perisheth; for the hypocrites hope is generated in the airy part, by the motion of imagination, and it is like the Spiders web, which by her own labour she makes to her self. And how many have created their own hope, through their own belief, and hath something which the hope looks at to be its satisction in the end; but that hope perisheth, and the end of it is misery. For how do people deceive themselves with a vain hope, and how much are many perswaded of assurance of life through their own hope? and yet know not Christ in them the hope of glory, but through imagination have created an object, and

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their belief ſtandeth in that, and their hope reaches to that, and no further; for is it not the cry of many people, that *they hope to be ſaved, and they hope God will ſhew them mercy*, and *they hope he will paſs by their offences, and pardon their ſins?* and ſo in a vain hope encloſe themſelves as a Spider in her web, and there ſleeps at eaſe, as if there were no danger. And this is the hope of the hypocrite that periſhes, who knows not Chriſt in him; for there is no hope that is created through an imagination, or that reaches to any thing which the imagination frameth, that can give ſatisfaction to the ſoul: for the ſoul being immortal, there is not any thing below life and immortality that can ſatisfie it; and life and immortality is in Chriſt Jeſus, the ſouls Saviour; and there can be no aſſurance of eternal life through any other faith or hope, but what ſtandeth in himſelf; then how miſerable are ſuch, that have neither faith nor hope, but what they have created to themſelves! and hath no further Seal of eternal life, but what they draw to themſelves through their own belief and hope; which being created in the periſhing part, there muſt an end come, and both the object of the belief and hope, and alſo the belief and the hope will fall and periſh together. But Chriſt is for ever, and the living Faith and Hope is in himſelf, and he alone is the object of that

Faith

Faith and Hope; and this hope gives peace in hoping, and gives assurance of that which is hoped for; and through assurance there is satisfaction in the travel, and in the end there is perfect rest in Christ. And this is a true hope.

Concerning Love.

GOD *is Love*, and Love is his Nature, and it is in God the fulness; and as it is in God, it is unmeasurable every way; the heights, and depths, and length, and breadth, is past finding out; and it is a secret in it self, unto which no mortal eye can approach: for it doth contain it self within its own perfect body, and there is in it self in everlasting fulness, and by its own motion, and in its own pleasure it manifests it self to the Sons of men universally, and spreads it self as an unbounded River, which hath its natural course from the body of the Sea, and in its passage doth refresh the thirsty, and returns into the body of the Sea again; even so it is with love, which in it self is a pure perfect body, containing it self within its own body, as to its own fulness, and yet is alwayes sending from it self many sweet and pleasant streams of vertue,

vertue, which refreſheth and watereth all that are athirſt for it, and all the ſtreams that proceed from it, they have their courſe and paſſage, and returns into their own natural body again, and ſo love is in it ſelf an incomprehenſible being, and from Eternity to Eternity it ſtands unchangable, and it is the greateſt of all things, and its vertue is the chiefeſt good, it is a fountain which abounds in largeneſs, and fulneſs, and in freeneſs, it opens it ſelf in tenderneſs, and with its own vertue it doth ſupply the want of all that thirſt for it, and it gives forth a meaſure of it ſelf, in the openings of it ſelf, which as a ſtream of pure water doth reach the thirſty ſoul; and this is love in it ſelf, which diſpoſeth of it ſelf by meaſure, according to its own pleaſure and with this love God loves the world, and he ſends his only begotten Son into the world, *that whoſoever believes in him ſhould not periſh, but have everlaſting life*; and with this his love he reaches all people through a manifeſtation of light, which light is Chriſt the only begotten of the Father, and with this light of Chriſt is every man Enlightned, that comes into the world, and with this light the ſinner is ſought, and for ſin reproved, and that is love which doth reprove; and who do not anſwer the reproof, they do not anſwer the love of God, neither doth receive the love when it is tendered; but who

who anſwers the reproof, and loves the light which doth reprove, they anſwer the love, and receives the love, and then with the love they are drawn to love God again; and ſo there is not any people in the fall that firſt loves God, untill he have manifeſted his love unto them by Jeſus Chriſt, which love is certainly manifeſted through Chriſt untoall people; which love being received, it draweth to its ſelf, and begeteth a love to it ſelf, whereby man comes to love God; not that he loved God firſt, but that God firſt loved him, and gave his only begotten Son for him, and through his own love manifeſted in Chriſt Jeſus, he begetteth man to love him again; and as man receives Chriſt Jeſus in the reproof, he receives the love of God, for if man do not joyn unto Chriſt when he reproves him, and cloſe with the tender of love in that diſpenſation, he is an oppoſer and a rejecter of Chriſt, in whom the Fathers love is made manifeſt, and ſo will not come to Chriſt to receive the love, and the life that is in him: and hence it is that ſo many are deſtitute of God & Chriſt, and wants the ſalvation, and the peace, and the vertue of love, becauſe they are more in love with thoſe things that are reproved, than with that which doth reprove; and though Chriſt do come to do the Fathers will, and tender the love of the Father in himſelf, yet many do reject him,

him, and outstand him, and proves rebellious against him, and though he waite to shew mercy, and from time to time doth manifest his kindness in tendering, yet there is not a readiness of receiving, but rather of despising and contemning; and here he comes to many, but they receive him not; and here he wooes many, but they will not come unto him, that they might have life in him; so do many turn their backs upon him, and with their rebellious nature grieves him, and causes him to draw his love into his own bosome, and so they lye destitute of love, though in it self it be large and full, and in its manifestation universal. And such are miserable and wretched, who rejects the love of God which is tendered in Christ Jesus; *But to as many as do receive him, to them he gives power to become the Sons of God, even to as many as believes in his Name; which are born, not of flesh, nor of blood, nor of the will of man, but of God.* (Mark) they that receives Christ Jesus, they come to be born of God, and Christ gives them power to become the Sons of God; and this is a state beyond the birth of flesh and blood, and the will of man, for that birth hates the light, and loves darkness rather, and will not come to the light, lest the light should reprove its deeds; but they that love the light, they bring their deeds to the light, and they are manifest to be

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wrought in God; and such grows in the love, and springs in the love, and is nourished with the vertue of the love, and the love is the babes consolation, for the babe bring new born in the love, it is brought forth a little child filled with Innocency, & it waits for nourishment from the brest of love, and waits to grow in strength through the nourishment, and it hath no will to any thing, but delights to do the will of the Father only; and thus God is known to be love, through the measure of his love manifested and received in Christ, and all that have received Christ, they have received the love of God, and in that love they love God again, and are born of God, and knoweth God, for every one that loveth are born of God, and knoweth God; and there is the true knowledge of God, and of his love by Jesus Christ: and they that do not thus know God, they have not yet received Jesus Christ his Son, and so neither knows the Father, nor the Son, with a true knowledge, neither do they walk in the way of peace, nor feels the vertue of the streams of love; and all such are dry, and withered, and only please themselves with their own imagined way. But the birth born of love, drinks in the streams of pure water, and it knows the fountain that holds it, and it grows up to the enjoyment of the fountain, and so comes to the spring, and drinks full draughts of

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an overflowing cup of bleſſing, and rejoyces in the poſſeſſion of its portion. And thus to know God is life Eternal, for all born of love, they know the Son, and the Son reveals the Father, and is the way to the Father; and they that have the Son, they have life, and are in the poſſeſſion of life, which can never be compaſſed by the wiſeſt part of man, nor fathomed with all his wiſdom, but to an innocent babe it is revealed, and the babe knows the ſecret, and gives thanks to the Father, that he hid thoſe things from the wiſe part which would have gained them for knowledge out of the life; and this is the greateſt attainment; who are born into it, ſuch knows the End of all fleſh, and ſees faith, hope, and love remain, but the greateſt of all is love, and if love be wanting, there is nothing profitable; though a man ſhould give all his goods to the poor, and his body to be burned, if he want love it profits him nothing, ſo that the greateſt of all is love; for there is the fulneſs known, and there is the Inheritance ſealed, and that is the End unto which faith looketh, and for which hope hopeth in the travel, which being poſſeſſed and enjoyed, then the End of faith and hope is fully anſwered, and the ſalvation of the ſoul is witneſſed, and the heir rejoyces in the fulneſs of his portion which is love. And here is faith, hope, and love briefly opened,

ned, and in themselves are in one perfect body united, which in every manifestation there is comfort found according to measure, but the greatest of all is love, and in love the Babe sits down, and is in co-heirship with Christ, and in the Kingdom Everlasting, and in the Power of an Endless Life, it possesseth the durable Riches and Treasures, and is filled with joy and peace, and blessing, and crowned with glory and renown for Ever.

Concerning the Word.

THe Word is pure, and the whole Universe is upheld by the Power of it; all things that were made, were made by it, for it was in the beginning with God, and was God, and it hath never changed from what it was in the beginning. *Adam* heard it in the Garden, and *Abraham* heard it in his own Countrey, and it called him forth, and he obeyed and followed it, and he was blessed. *Moses* heard it in the Mount, and he received the Law from it; the Prophets heard it, and they prophesied in it; *and in fulness of time the Word became flesh, and dwelt amongst men, and they beheld it as the glory of the onely begotten of the Father, full of grace*

and truth. And the Apostles had the Word, and they preached the Word, and that was their Message, and they knew it to be the Word of Faith, and the Word of Eternal Life, and the Word is the same this day, and the glory of it is seen, and the vertue of it is felt and fed upon; for as in the beginning it generated, and generation was brought forth by it; so now it doth regenerate, and the new born babe desires the sincere milk of it, and the Word feeds it and nourishes it with its own goodness; so the babe feeds upon the Word, and receives the milk of the Word as its natural food, and it doth not live by any other thing; and whilest it is a new born babe the Word gives it milk, but when through nourishment it grows into strength, then it eats the flesh; for the Word is made flesh, and the flesh is meat indeed, and this must people eat if they have life in Christ; for Christ is the Word, and Christ is the Life, and they that do not eat him have no Life in him. And this is a hard saying to all unbelievers; for such said in times past, how can this man give us his flesh to Eat? and this is the bread that comes down from Heaven, which if a man eat he shall never dye; they are blessed that believes in this, for Christ is the Bread of Life, and all that hungers after him in truth, he feeds them according to his own pleasure: and

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here is living water felt from Christ the fountain, and here is meat known that endures to Everlasting life, and with his vertue and goodness the soul is repleniſhed and comforted, and this is the Word which is near every man; who ſhall aſcend to fetch it down from above; or who ſhall deſcend to fetch it from below? but what ſaith it? *the Word is night thee, even in thy heart, and in thy mouth, to obey it, and do it*; and there muſt man know it, and obey it, if ever he come to feed upon it; and he muſt firſt know it as a reprover, and then as a hammer and a fire, to break down, and burn up all that droſſie nature that is in him, and the rebellious part that ſtands in oppoſition againſt the Lord. And this is the Word which is nigh unto every man, alwayes taking hold upon the tranſgreſſor in Judgment, and as a ſwift witneſs overtakes the tranſgreſſor in all his wayes, and in that place it is quick and powerful, and ſharper than a two Edged ſword; if a man commit Evil, the Word hath a quick motion to find him, and is powerful to judge him, and ſharp to wound him, and the hairy ſcalp of the wicked is wounded by the ſword of the Spirit which is the Word of God: and ſo it manifeſts it ſelf in man according to the preſent diſpoſition of a man; if darkneſs diſpoſe him, and that he be in the Evil, either in thought, word, or deed,

then the Word ſtands againſt him, and is quick, and powerful, and ſharp, and a hammer, and a fire, and man may feel it to be ſo in its operation; for it is to be underſtood that the Word in it ſelf is an unchangeable being, and one pure perfect intire body of love yet the manifeſtations of it appears diverſly as man ſtands before it, and it hath its operation in man according to mans preſent diſpoſition; for if he ſin, he is quickly overtaken with Judgement, and that which overtakes him and Judges him is the Word, and there he may feel it powerful and ſharper then a two Edged ſword; and through his obedience to it in that manifeſtation, then it becomes a hammer and a fire in its operation, and it is as a fire in his bones to conſume the fleſhly part in every place. And by this a young man may cleanſe his wayes; for if a man take heed to the Word when it manifeſts it ſelf with Reproof, and when it ſhews him the outgoings of his mind, and his wandering thoughts, and vain imaginations, and the body of ſin and death that is in him, and doth defile him, and ſeparate him from God; if he take heed to the Word when it manifeſts ſecret Evils, which is its nature to do, then it will become a light to his feet and a lantborn to his paths and he will find it to be a true guide unto him, yea in his loweſt ſtate, it will be a light to his feet, and

guide

guide his feet, and then man doth not err; when he comes to the Word in himself, and takes heed unto it, then the Word becomes a light to his feet; for the Word is light, and man following the light, and walking in the light, he doth not stumble, but walks safely, and with the light of the Word he sees his way, and sees all dangers as they lye. And he that thus takes heed to the Word, and answers the Word, and comes to obey it when it reproves him, then the Word lifts him up, and sets his feet in the way, and so becomes a light to his feet, to guide him that he may not err, and the Word gives man strength to follow it, and then he begins to travel out of the dark Corners of the Earth, and out of the Earthly habitations, and follows the Word, and believes in the promise of the Word; and this is an Express Word in every man, it speaks Expressly in his Conscience according to the state it finds him in, and so it may be known, manifesting it self as mans present state and condition is; and as man takes heed unto it, he takes heed to the light, and the light guides his feet out of all perverse wayes, and crooked wayes, and froward wayes, and guides him, and leads him in the way of peace, and so it is a cleansing Word, who takes heed unto it are cleansed by it; for a young man may clense his ways by taking heed to the Word, and by obey-

ing the word; and man that takes heed unto it, and obeys it, the cleanſing water of the word goes through him, and it cleanſes out of him all the corrupt and bad nature, that hath defiled him, and made him unclean; then man may feel the water of the word to waſh him, and the water of Regeneration to renew him: and here the word plunges man in its own pure water, and waſhes him, and makes his inſide clean, and ſo his heart is waſhed and made clean, and his mind is made clean, and his body clean; and here is the Baptiſer, and the baptiſing, which doth not lye outward for the taking away the filth of the fleſh, but makes a man clean within, and renews him in the ſpirit of his mind unto God, and ſo waſhes away the filth of the old nature, which hath loadned and burdened the tender Seed. And this is the water of the word which flows in man, as man takes heed unto it, and obeys it; and then man is ſanctified by the word, and the word is truth; and being thus cleanſed, and waſhed, and ſanctified by the word, then it becomes the word of reconciliation, and the word of eternal life, and it brings man to God in a clean waſhed ſtate, and reconciles him unto God in its own holineſs and righteouſneſs; and then man knows peace with God through Jeſus Chriſt, and there the clean enters the Kingdom, and

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all the unclean, which cannot enter, is washed away;& then man knows Christ his Redeemer, his Saviour, and Intercessor, and hath access to God the Father by him, and so comes into the Kingdom, and sits down in the Kingdom, and inherits the joy, and the peace, and the blessing; so it is to be considered, that though the manifestation of the Word be divers, yet the nature of its self in its perfect body, is an unchangeable beeing, and is the same this day as it was in the beginning, and it is the Word which lives and abides for ever; and unto it all people are to take heed, for it never loses its Testimony; but according to the present state and condition of man, so doth it manifest it self; and whilst man is in sin it is a word of reproof: and when he yields to obey it, then it is a hammer and a fire, and hath an operation for to break down the Mountains and the hard Rocks, and to sever the dross, and burn the chaffe, and then it becomes water to cleanse and wash away the filthiness of flesh and spirit; and then it sanctifies in its own Righteousness, and so brings man to God, and reconciles him to God; and then it is the Word of reconciliation, and the Word of Eternal Life unto that man, for he lives in it, and dwells in it, and feeds upon it; and there Christ is known the Word of Eternal Life, and his Flesh, and his Blood is fed upon with

joy. And this is substance which doth endure, and never decayes, nor changes.

Mans restless part, and the Election.

SEarching, hunting, and comprehending to know, is an uncertain state, and genders to bondage in every place, and no assurance or true satisfaction that any can receive through that labour, for the end of those things is death; and whosoever searcheth after life, and not in the Light through which life is revealed, they run over the innocency, and hunts above the simplicity and the house of bondage is their place, and in that place there is no certain peace; for if the restless part be not bruised down, and kept under in every place, the Seed of the evil doer doth rejoyce over the Seed of God; and it being of a contrary nature, the weight of its nature falls heavy upon the just, and sorely oppresseth the holy one and when a man is overcome by any thing of that nature, and falls under the power of it, he is in bondage to that very thing; and though much may be put down that hath ruled, and unto which man hath sometimes been in bondage, and under the

power

power of which he hath known grief, and then comes to feel eaſe given by the removing of it, and in that place may ſit in peace; yet notwithſtanding ſomething may remain, untaken away, unto which he is in bondage, and in that place he hath grief, and not peace; for unto what a man yields himſelf ſervant to obey, he is a ſervant unto that very thing; and if it be a preſentation from the body of darkneſs, if he yield unto it, he ſerves it, and comes under the power of it, in which place he ſits in bondage. And here many are taken unawares, whoſe minds are not ſtayed upon God; for by ſearching into things, and not in the meaſure of God, and by running before their meaſure, and in the hunting part would compaſs ſomething to themſelves; in that very path the ſnare is laid, and in that ſtate they have not a clear eye, neither can they diſtinguiſh things that do appear; and being upon the ſearch before the light, and purſuing the ſearch with eagerneſs, darkneſs transforms it ſelf into the likeneſs of that thing which the ſearch is after, and then holds it forth and preſents it to the hunting part, and that part being hunting out of the light, it cannot diſcern the danger as it lyes in that preſentation; but coming transformed in a likeneſs, and preſenting it ſelf to be true, the hunting part joyns unto it, and a belief cloſes in with it, and it is

received and treasured up for the true matter: and in this place yielding, man becomes a servant to that very thing with which his belief is closed, and is under the power of it, and in bondage to it. And these lying signs which are transformed and presented from the body of darkness, doth overcome the hunting part to believe in them; and so darkness ruleth, and the Seed of God bears the burdens, and in that place there is no peace; and though there may be liberty taken through such a belief, and that part which hath joyned may in that place rejoyce, yet neither is the belief, nor the thing believed in true, and therefore it is sin in the ground, not being in the true Faith. And here many please themselves in those things with which their belief is closed, and in that very place rejoyces over the witness of God, and doth not regard when reproof cometh, because a strong perswasion standeth in that thing with which their belief is closed; and such casts reproof behind them, and doth not look at reproof to belong unto them in their place; and being in that thing closed through a belief they conclude that it is not to be condemned as evil in them, because it is their faith; and being their faith it is not evil in them; and by such a belief in it, they create a peace and a joy; but in that place the Seed of God is grieved and afflicted,

flicted, and that which creates a peace and a joy over the Seed, must all come down into mourning and bitter lamentation; for all such rejoycing is vain, and there is no peace given of God unto that part.

I having a deep consideration of these things, and beholding how many are intangled, and having my self been a traveller amongst such dangers, I am moved in compassion to the elect of God, to open some snares and dangers, and to hold forth a certain way of recovery unto all that are in hold. And this observe, that when the fallen wisdom runs into a search, and with its subtilty hunts to find out secrets, then doth *Nimrod* begin his inventions; and that part would build a Tower to reach to Heaven, and with its own handy work would preserve it self in safety, and that is *Babels* institution; and the ground of its erection, which in all places is confusion, and is for utter desolation and destruction in every place, So who would be a true Searcher into the divine mysteries, and into the secrets of the Most High, they must learn to stand still, and in the silent state wait upon God, and keep their minds stayed in the Light; in which Light hidden things are discovered, and the counsels of all hearts are made manifest, and in the Light he reveals his secrets, and opens the Parables, and declares the hard sayings,

ſayings, and all that fear his name, they put their truſt in him, and are contented with what he reveals unto them; and they that ſeek in this, and comes to the Righteouſneſs through it, they find the Kingdom, and the treaſure, and there is all things added; and this is Godlineſs which brings great gain; and the mind being kept in the Spirit, it goes with the Spirit into the Life, and in the Life the deep things of God are known, and underſtood, and not by any other way. So who can diſcern the glory of the Sun, and the glory of the Moon, and in what they differ, may cleerly diſtinguiſh between that which is revealed, and that which is comprehended; for though the Moon gather her light from the body of the Sun yet it is not the light of the Sun, as it is ſent from the Moon neither doth that light rule the day; and this is a plain ſimilitude. So many tender people are wronged and deeply betrayed, whoſe minds are after a ſearch into the Divine Myſteries, and in *Nimrods* nature hunts before the Lord, they run into many dangers, and in many places are taken captive by the ſubtil part and through a preſentation from the body of darkneſs, they are carried into a ſtrong belief of what is preſented, and cloſes with it as a true and firm ground: And ſuch lays another foundation then that which God hath laid which is Jeſus Chriſt,

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the wisdom from above; and the belief of man being closed with that which is presented, from that belief divers things are observed and practised, and every one sets up the thing with which their belief is closed, and into which they are joyned, and unto that thing they stand strongly engaged, and in that part is all strife and contention; for every man would maintain his own faith, and he cannot joyn, but with such as are of his own belief; and *Nimrod* sitting King at *Babel*, and being chief in that work, the end of his labour is distraction and confusion, and that doth consequently attend such a belief; and who do search and hunt, and with that part comprehend, they do erect and build in their observation; and one erects and builds his observation in his belief, and he cryes, *Lo here*; another erects and builds his observation in his belief, and he cryes, *Lo there*: And there is something of a belief in all touching the matter which they do erect and build, to observe; and through the strength of this belief, they strive and contend one against another; and that is *Nimrods* part who sits King in *Babell*, and all that ever hath been found out by the deepest Searchers in the hunting part, it rises no higher than *Babel*, and at *Babel* it ends; and whether a belief lye to something outward, or something inward, if it lye in that which is gathered by hunting

hunting and comprehending, within the compaſs of mans own wiſdom, it is *Babel*, and bondage to the Seed; and though in ſome places there may not be ſtrife manifeſted, yet there may be ſuch narrowneſs in that part with which the belief is cloſed, as the Seed may be ſore afflicted by it; and in that part man ſeats himſelf, and in the ſtrength of his belief he defends his place and his ground, though it be a ſlippery place for his feet to ſtand upon; and though in this place he ſeem to be fixed, yet the hunting part is moſt at liberty in ſuch a man, and he is in a reſtleſs ſtate, alwayes ſearching to find ſomething which he hath a will to know; and in that place a preſentation being offered, he runs to gather it, and adds that to his belief: But this finds not the mercy, *For not in him that willeth, nor in him that runneth, but in God alone is the mercy*; and he ſhews it when he will, and how he will, and to whom he will; (mark) it is God that ſheweth mercy, and he ſhews mercy to whom he will ſhew mercy; (mark again) he ſhews it to whom he will, and in what time he will, and it is the election that obtains it, and not the hunter, the willer, and runner, and comprehender; he doth not ſhew mercy to that part, neither doth that part obtain it, or enjoy it, for *Eſau* is reprobated, (mark that:) Therefore who would know the

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things of God, and find the mercy, they must ſtand ſtill and wait in the Light. And this is the Word of the Lord God to all people; for in the Light the mercy is ſhewed, and the Election obtains it, and there is Gods purpoſe ſure according to Election, and his mercy is ſure to the Elected, and in the mercy the Election is raiſed, and the reſtleſs, hunting comprehending part is laid waſte and ſubjected; and ſo the mercy is given to *Jacob*, the birth of the Seed, becauſe God loves him, and it is withheld from *Eſau*, the birth of the Fleſh, becauſe God hates him; and though *Eſau* ſearch in the depth of his wiſdom, and hunt to the fartheſt end of his imagination, yet he can never find the mercy in his way, for the purpoſe of God according to Election muſt ſtand; and quiet *Jacob* that waits in ſtilneſs, he is beloved, and unto him God ſhews the mercy, and he obtains it, becauſe he is Elected; but reſtleſs *Eſau*, that hunts abroad, he is hated of God, and rejected; ſo in the mercy is *Jacob* raiſed and exalted, and *Eſau* he is put down and ſubjected; then perfect freedom in the Seed is known, and mercy and peace is poſſeſſed in that habitation.

Therefore all muſt ceaſe from their own labour, in which they are wearying themſelves, and come into ſtilneſs, quietneſs, and ſtayedneſs, and feel the Seed of God, with which he keeps

Keeps Covenant and mercy for Ever; in which Seed ſtands the Election before the worlds foundation, and there the Simple Innocent minde in its tender breathings, receives Conſolation; for in the ſtillneſs the Everlaſting Springs opens, and the mercy goeth forth in freeneſs, and the Election obtains it, and the Soul rejoyces in it; and that is true Joy in the Lord, yea, fulneſs of Joy in his preſence; for now the Ranſomed of the Lord comes from *Babylons* Rivers, where it hath ſitten weeping, and in the mercy it returns to *Sion* Rejoycing, and comes to be placed in *Sions* holy hill, and learns the Songs of *Sion*; and in the true Joy of a Redeemed ſtate, it ſings the praiſe to him that lives for Ever. And here is the poſſeſſion in the Everlaſting Kingdom, and a ſitting down in Everlaſting peace, and bleſſing; and this is the faith of Gods Elect which is true, and the faith gives victory over *Nimrod* and *Eſau*; for Chriſt is the Authour of it, and in his power it ſtandeth, and it is juſtified, and not condemned; and here is the one only true wiſe God known, and Jeſus Chriſt whom he hath ſent; and all that are of this faith, they have fellowſhip with the Father, and with the Son, and with one another, and ſo they meet together in the unity of the faith of the Son of God, in which faith they have peace with God through Jeſus Chriſt,

Christ, and in his peace they lie down together in safety; and as Lambs of one fold, they rejoyce under the Government of the good Shepherd. So let none search to know beyond what is revealed in the Spirit; for God is, and is a rewarder of all that love him: [Mark] God is, and none can know him, but as he reveals what he is in the Son, through whom the brightness of his glory shines abroad, and the express image of his person is made manifest; and who are contented with that measure which is made manifest in the Son, they receive their reward in it; and all such are blessed whose hearts and minds are simply disposed in love to God.

A particular Place of Bondage Opened.

THe Principle of God in man is a true and faithfull witness for God in every place, and it hath a sure Testimony against that spirit which worketh in darkness, in which darkness the Mystery of iniquity is seated, and hath a place of Government in man, and sits exalted in strength and power over man in the fall, and from that place doth all deceivableness of

unrighteousneſs proceed, and the Witneſs of God doth ſtand in its place, and is in it ſelf a holy Principle, which hath no communion with darkneſs, nor with the deceiveableneſs of unrighteousneſs, which from the darkneſs proceedeth; but with its purity it maketh manifeſt the ſecret workings of the Myſtery of iniquity, and ſtands a witneſs againſt that part and principle, and alſo the manifeſtation that is produced from it; and unto which of theſe a man yields himſelf ſervant to obey, he is a ſervant to it, and becomes actually diſpoſed by it; and as man joyns to either, and comes under the power of either, ſo is his works brought forth, his words are ſpoken, and his deeds are done, from the actual motion within him, by one of thoſe Principles; and the words and deeds are made manifeſt either to be good or evil, according to the nature of the Principle unto which man is joyned; and there is a clear diſtinction both in the ground, and in the manifeſtation; for as that of God in man is true in it ſelf, and the nature of it is righteous, holy, and pure, ſo it doth declare it ſelf diſtinctly from every manifeſtation proceeding out of darkneſs, and hath a ſure Teſtimony in it ſelf againſt it in every place: for as it is certain, that man is joyned to one of theſe Principles, and is a ſervant to it; ſo it is as certain, that

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unto which he is joyned and ſerving, the ſame doth actually diſpoſe him in the motion of it ſelf; and he being a ſervant to it, and actually diſpoſed by it, the fruits of its nature is manifeſt through him, either in the good, or in the evil. So when the wicked one brings forth his works through man, that work comes out of man, and defiles him, and it is plain, that there is a root within him from which it receives nouriſhment, and ſo is produced and brought forth; and there is ſometimes a war felt in man, betwixt the two Natures and Principles, touching the manifeſtation of their own natures, either in good or evil, and man in himſelf may know it both in words, and deeds, and he may alſo know that many times he is overcome of the evil, and yields himſelf to its power and motion; and the evil having got the dominion by mans yielding himſelf to obey it, then doth its nature manifeſt it ſelf in evil words, and deeds; then man may feel in himſelf that he hath tranſgreſſed the good, and with the good is reproved, and in himſelf is many times ſo judged, that he ſaith in his heart I will never ſpeak ſuch words again, nor do ſuch deeds again; yet he cannot thereby ſave himſelf, but as he joynes to the motion of the good, with the good to overcome evil in its conception; and then coming to be actually diſpo-

sed by the good, that which goeth out of him doth not defile him, for it is good both in thought, word, and deed.

I do not hereby set up Religion in a form or practise of any observation distinct from the Principle of God; neither dare I disown that practise which is observed in obedience to the motion of the Principle, for they that do so will save the worser part alive; and if man do not answer the Principle of God, and obey it in all things that it manifests in him, either to be good, or evil; and if he do not chuse the good, and deny the evil, after it be so made manifest, but that he love the evil more then the Principle that doth discover it, that man must of necessity come under reproof of that Principle which is good, which with its Light discovered the evil to him, before he came to act it.

So consider how this comes to pass, and how the distinction lies both in ground and manifestation, seeing that there is a manfestation lies outward, according to the natures of the Principles within; and by such manfestation it may be discerned which Principle hath Government in man, and unto which he is joyned; and this Judgement doth prove the Principle, and not the manifestation or practise distinct from the Principle; and this Judgement is not concluded upon suppositions, but upon good

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and ſure ground, and doth give a certain ſound with diſtinction, both to principle and practiſe; I ſay this judgement doth not conclude ſuppoſedly, as ſuch or ſuch a thing may be practiſed in a true form diſtinct from the true principle, but it gives true Judgement infallibly in the ground. And who judges according to appearance onely, and from thence conclude ſuppoſedly, that a true practiſe may be diſtinct from the true principle, and from that ground judge the true practiſe in general, which ſtands in the principle, they err in judgement: for though in ſome things there may be a practiſe manifeſt, and that practiſe may be diſtinct from the true principle, and yet in practiſe be the ſame outwardly, as that practiſe is which ſtands in the true principle; yet this is not a ſufficient ground, to judge the practiſe in general, as if no ſuch practiſe ſhould be manifeſted from the principle, nor obſerved in obedience to the principle, becauſe ſuch a practiſe may ſtand only in appearance, for the love of God is not ſo bounded, though ſome in their own bowels be ſo ſtraitned, and thereby keep the Seed from the univerſality of its own manifeſtation; and ſuch concluſions do add bondage to the pure in every place. And I do not hereby juſtifie any practiſe whatſoever, though it may ſtand in a true obſervation outwardly, which doth not come to paſs

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through the motion of the true principle inwardly; neither do I condemn, but do own, and stand by that practise which in the true principle is conceived, and through the motion of the Principle is manifested, and in obedience observed; and whoever judges the observation of this practice, they judge the power of God in the ground, because it is a practise observed in obedience to the motion of the power; for as I know that Regeneration doth lie wholly inward as to the work of it, so I also know, that being wrought and perfected, the Seed of God doth manifest its own nature, which may be seen without; and where it is not so, the Seed is in bondage, and Regeneration is not perfected. And who would know Regeneration perfected, they must learn to stand still, and not to oppose the power by which Regeneration is wrought and perfected, nor to reason against the operation of the power, for in doing so, they wrong themselves; but in standing still, and eyeing the power in its motion, & obeying the power when it moveth, the power will call the reason into silence; and having silenced the reason, it then hath a free course to work effectually; and then the belief standing in the power, the power comes over every strong hold, and layes the fenced Cities waste, and brings desolation upon every part of the oppressing nature, and strikes the

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whole body of it with death; for with the Power all things are possible. And this comes to pass in all that in the power believe, and being come to pass and perfected, then is the Seed raised, and in the Seeds resurrection man becomes wholly changed and renewed, and both body, soul, and spirit glorifies God: then doth the Seed manifest it self in its perfect holiness, which holiness cannot own any manifestation of darkness; and in this path is perfect peace and satisfaction; for to be regenerated and born again, is a state beyond the strongest part of mans own reason, and is is a work which reason can never bring to pass, and therefore lies beyond it, and is not to be comprehended with that part; but as the belief stands in the power, so the power worketh, and removeth that nature which hath oppressed, and the Seed is raised in the power, and comes up in the power, and there is Gods salvation felt and known, and all his fresh springs opens in his Love and Life, and the birth is nourished with his vertue, and feeds upon that which is good for food. And here is eating and living, feeding and rejoycing, the presence of the Lord is felt, and fulness of joy in his presence, and his Love, and Life, and Wisdom spreads abroad, and his pure Nature is manifest in all good works, and hath a Testimony against all the evil; and the Birth delights to do the Fathers will,

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and doth not reason against his Counsel, but stands a witness unto the Truth, and against that which is out of the Truth in every place. So let this be read in the fear of the Lord God, and with a meek spirit in the love; for it is love to the Seed. And know that the Living Stone is the sure Foundation, though the wise Builders do reject it, and upon that the Building is fitly framed, and stands and rejoyces though many tempests blows upon it: And take heed of *Judas*, for he betrayes with a kiss.

From a Lover of the Seed of God universally.

BRITISH 100077 MUSEUM

William Smith.

Thou pure Life, what is like unto thee?
Thy Path is Peace, thy Love is full and free:
Thou art the chiefest good, thy beauty doth excel:
Blessed are those that in thy Bosom dwell.

The fulness of thy Springs do satisfie the poor:
The freshness of thy Streams is alwayes rich in store:
The Plant of thy own hand doth take deep root in thee:
And thou supplies its tenderness, and sets it wholly free.

Thou art both first and last, and there is not another:
Thy hand true liberty in thee, they do not thy Life smother;
And in thy Love they springs and in thy Power stand;
And they rejoice in Life and Peace, and rest safe in thy hand.

THE END.